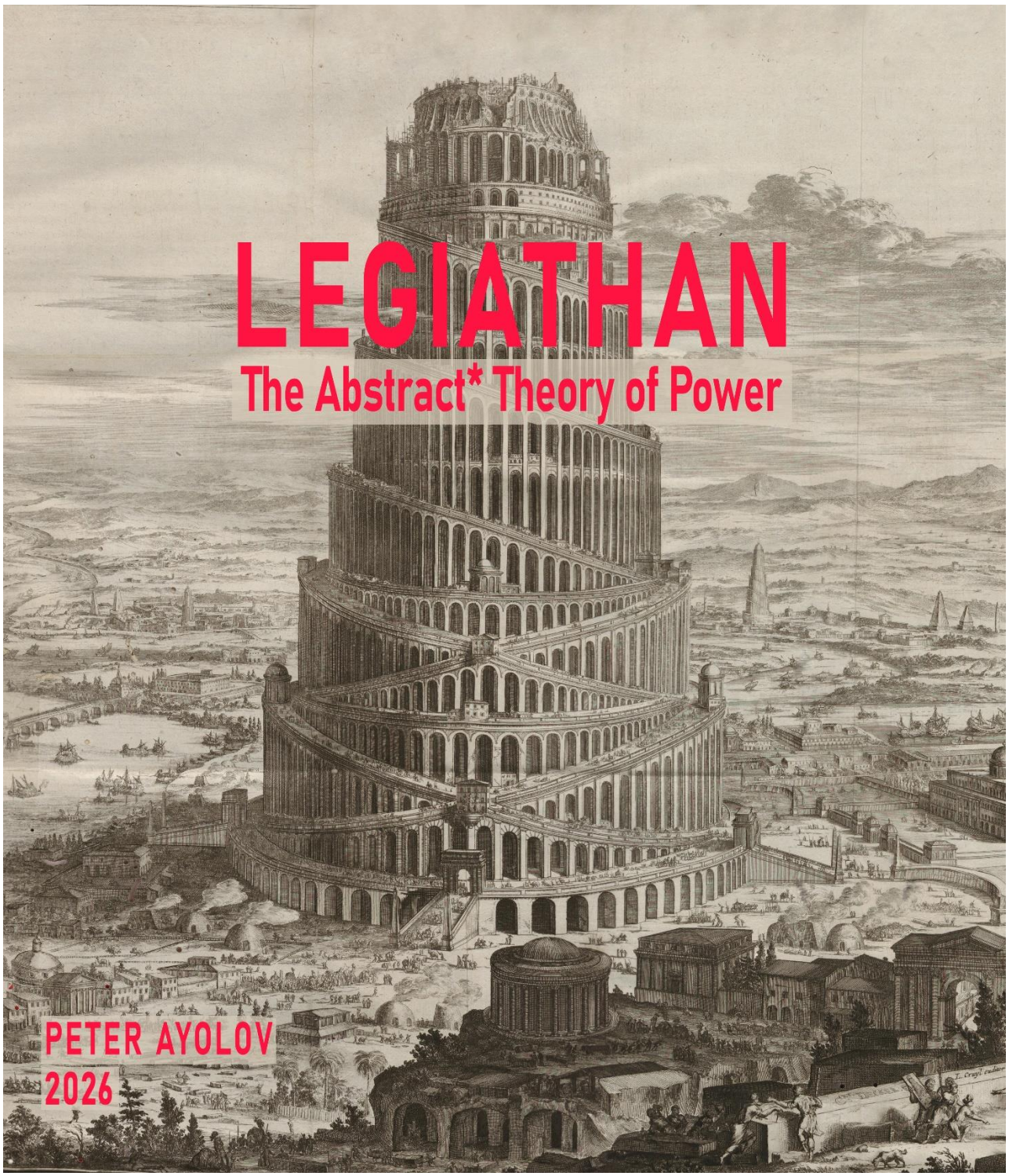

Illustration of the Tower of Babel by Coenraet Decker, after Lieven Cruyl

LEGIATHAN

The Abstract* Theory of Power

(open-source non-narrative text written in the style of creative non-fiction)

By Peter Ayolov

SAMIZDAT
Sofia, 2026
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*(****Abstract****(adj.) late 14c., originally in grammar (in reference to nouns that do not name concrete things), from Latin abstractus "drawn away," past participle of abstrahere "to drag away, detach, pull away, divert,". The meaning in philosophy, "withdrawn or separated from material objects or practical matters" (opposed to concrete) is from mid-15c. That of "difficult to understand, abstruse" is from c. 1400.)*

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"Who are you?" The Devil asked him. "I am a plebeian by birth, and all ragged people are my brothers. How terrible the world is, how wretched the people are! But you there, you at the top there..."... It was a young man who spoke with head erect and fists clenched in menace. He stood at the foot of the Stairs - a high white staircase of rose-flecked marble. "I shall have my revenge on those nobles and princes. I shall cruelly avenge my brothers. Let me go!" The Devil smiled: "I am the guardian of those at the top, and without a bribe, I shall not betray them." "I have no gold. I have nothing with which to bribe you... I am poor, a youth in rags... But I am willing to give up my life..." Again, the Devil smiled: "O no, I do not ask as much as that. Just give me your hearing." "My hearing? Gladly... May I never hear anything anymore, may I..." "You still shall hear," the Devil assured him and made way for him... "For you to go three more steps, I must have your eyes." The young man made a gesture of despair. "But then I shall be unable to see my brothers or those I go to punish." "You still shall see them..." The Devil said. "I will give you different, much better eyes." The young man rose three more steps... "Young man, one last step still remains. Just one more step and you shall have your revenge. But for this last step, I always exact a double toll: give me your heart and give me your memory." "But there will be nobody then more wretched than I. You are taking away all my human nature." "On the contrary, nobody shall be happier than you. Well, do you agree: just your heart and memory?" The young man pondered, his face clouded over, beads of sweat ran from the furrowed brow, in anger he tightened his fists and through clenched teeth said: "Very well, then. Take them!" "Who are you?" the Devil asked in a low sly voice. "I am a prince by birth, and the gods are my brothers. How beautiful the world is and how happy the people are!"

"The Tale of the Ladder"

by Hristo Smirnenski, 1923

Dedicated to all who will say:

"It was nothing to do with me!"

INTRODUCTION:

How to write pseudo-ideology?

This book is written according to the canons of Discordianism and has three main parts: Aneristic, representing apparent order; Eristic, representing apparent disorder; and Legalistic, representing apparent entropy. The third part states that order and disorder are only man-made illusions and artificial divisions imposed upon the second law of thermodynamics. However, illusions do not disappear simply because they are invented. When illusions are written down, they are called narrative fiction or novels. In general, what is a novel? Every text has the potential to be a novel. The most important condition is that the author does not claim that what is written is true. This is the only rule of the novel. It must be made clear that what is written is a fabrication. Or at least that it is not the whole truth. Or even that, if it is true, it is only a coincidence. In the best case, it is truthiness. Thus, the novel is a text that is required to be fiction.

*

There can be no false novels. A good novel is simply one that lies better. In religious texts, the opposite is true. There can be no false religions. All religions are real if people believe in them. To claim that a novel is true is a religious act. To claim that religion is a lie is a secular act. The novel has prior protection against lies. There is no need to believe in its story. It unites people by providing shared information and common knowledge. The text functions even without belief, but only if it is popular enough. Literary theory is the science of lies: a theory of deception and fiction. Literature has preserved, over centuries, a vast knowledge of organised delusion and manipulation.

*

According to Principia Discordia, the book is constructed through two opposing principles: Leviathan and Pseudologia. They are united within the ideology of Neo-legalism and

expressed through the sixteen dogmas of Legiathan. The Aneristic principle, which represents order, is articulated in the part called Leviathan and praises the life of pretense. The Eristic principle, which represents chaos, is articulated in the part called Pseudologia. The thesis of Leviathan and the antithesis of Pseudologia oppose one another and are reconciled in the synthesis of Legiathan. Understanding Legiathan is the only way to live freely within the prison of society. The first condition for a tolerable life is recognising the inevitable selfishness of all men. To recognise one's own selfishness is enlightenment. Freedom depends on how one deals with guilt. There are three options.

*

1. Pseudologia: First, one can fake it. This is the path of the wise. A man who pretends to be a slave cannot be controlled. He occupies a low position of humility, stoicism, and cynicism. This path is reserved for the wise and is not accessible to everyone. The wise understand that power is always on the side of society and therefore speak as little as possible in front of others. Speaking less is a way to avoid guilt, because real slavery is always linguistic, and words are the strongest shackles. Second, one can implant guilt in others. This is the path of the powerful.

*

2. Leviathan: The second path is constant striving for power. The only absolute solution to slavery is power over others. A person is maximally free only when he rules everyone around him. Power is perceived as the ultimate good. A power-driven man believes he can commit no evil. His power over others is the sole measure of his morality. He possesses the ability to control his conscience and to instil guilt in others. Such a person feels no guilt when violating laws. If punished, he does not become angry and bears no resentment. He understands the power of society and knows that he must always lie in front of others.

*

3. Legiathan: Third, one may accept guilt passively, like a straw dog. This is the path of the bewildered herd, living in oblivion and inertia. This inertia is called Legiathan. For straw dogs, life is a distraction from boredom. They lead "interesting" lives. This is Legiathan's

inertia once again. To be “interesting” means to have an interest. The word interest implies a legal basis and a benefit. It also implies profit and personal engagement. Interest is not mere entertainment; it is a game of acquiring energy within a position of power. To be bored is to be in a hole. The English word for boredom derives from the word hole. Existential emptiness. Boredom is total loss. He who is bored loses. This is a social game.

*

It is said that man is a social animal. Yet every society requires an ideology. Strength and violence alone are insufficient to bind people together. Ideological rule must therefore be separated from any inquiry into its origin. In this way, it remains outside the ideological statement itself. To fulfil its political function and reproduce power, ideological discourse must claim an objective truth external to ideology. He who promotes ideology must stand on something beyond it. Otherwise, why should he be trusted? The ideology of power requires a natural physical law, something above personal interest, some non-ideological and meta-cultural foundation. What is this natural law? It is Legiathan. And what is the promise of Neo-legalism? All necessities will be provided, all anxieties pacified, and all boredom entertained.

*

If one is a member of a tribe in the jungle, there are only two rules: first, listen to the elders and the shaman; second, observe the jungle, including the elders and the shaman. The centre of power is first observed within human relations, and only then in the environment. Human power is far more dangerous than crocodiles. Society holds a monopoly on violence. Every dictator is a natural force. Every subjective form of power is inevitable and justified by natural law. All power comes from God and, therefore, from nature. The emperor has no clothes. The king is corrupt, and everyone knows it. Every government corrupts its elite. Nothing can be done.

*

Can one imagine a state without some form of aristocracy and privilege? No state system exists without privileges for those in power and those surrounding them. Some merely pretend to be modest and honest leaders; others openly boast of their power. Ruling over

people is an image strategy. Culture is a distraction—a distraction from what is essential. And what is essential? The realisation that one is not free. All are subject to the rule of Legiathan. There is no escape except through a power trip. Freedom is a form of power over others.

*

Freedom is associated with movement. It is not a matter of freedom of thought or speech, which are easily accessible to everyone. Man is doomed to be free in his thoughts. Yet free thinking is not available to the masses. Inner action belongs to the masters. It grants power over others. Freedom is power; slavery is the absence of power. The monster of the state is the monster of society. Leviathan is us. The time has come for new software that reconciles the conscious individual with the power of the masses. When one stands by one's word, society becomes powerless and death is welcomed. The law of power is fulfilled. This is the highest role assigned to the wise man. This was Hobbes' mistake. There is something more terrifying than the primordial state of man: the final state of man. Nietzsche's last man. The greatest monster of all. Legiathan is the monster of men. To understand it, one must follow the teachings of Neo-legalism.

*

1. ULTIMA RATIO REGUM, the 1st dogma of Neo-Legalism

Legiathan is a book about the law of power — the power of language.
A book for everyone, for no one, and for a few.
For those unafraid of the truth about themselves.

Legiathan's truth is contained in every person.
When he lies, a man speaks the language of Legiathan.
This is not a book to read, but a book to write.

Legiathan is an open text that anyone may change,
but no one may sign.

Every new order becomes more obscure.
Every head of Legiathan loses its meaning,
because it has yet to be found.
That is why Legiathan always speaks the truth —
because the biggest lie is the name.

Legiathan has no author and therefore is not a book.
Language is not designed to tell the truth;
language is designed to command.
For Legiathan, words are always an expression of violence,
and language is a space of power.
Only when a person has the right to lie
does he understand the power of language.

Legiathan has no beginning, middle, or end.
It is the thread that connects everything else.
Legiathan expresses the universal power
that turns eternal energy into words and words into actions.
Legiathan is a manifesto of neo-legalism that seeks and finds
the law of power everywhere and in everything.
Ultima Ratio Regum is the eternal law.

LEVIATHAN 1:

The most dangerous thing in the world

A spoiled child is the most dangerous thing in the world because of habits. The feeling of freedom is a bad habit from a societal point of view. The habits of millions are the greatest power on Earth. Spoiled children are free men. It is perfectly normal to be a greedy and selfish liar. Usually, free men are also parasites. A study shows that in some cases social parasitism in ant populations exceeds 50 per cent. Interestingly, in controlled experiments where parasites are removed from the ecosystem, the entire population dies. Parasites are necessary. Free men are also necessary, but not in excessive numbers. Social parasitism exceeds 50 per cent in large human societies. It is a way of dealing with surplus. Something like a natural financial law, similar to the invisible hand. To be truly free, one must become rich and then begin to spend. Accumulation and waste. Entropy is dissipation. Anyone who makes easy money must, at some point, start spending it. No matter how. Some free people try to do good. First, they accumulate money by every means and in every way. Then they build universities and hospitals. The principle of their existence is dissipation. One can call it waste, or the spreading of energy. What has been accumulated must be scattered. This is the principle of social parasitism. Financial entropy. Useful energy is always lost. It cannot be preserved indefinitely. Therefore, it is better to enjoy its scattering. Energy is dispersed through pleasure. But pleasure is secondary and deceptive. It motivates man to obey natural law. Pleasure serves only the law of entropy. There is also an inner need for recognition, greatness, conspicuous charity, and the desire to do global good. Good intentions lead to hell. People who want to do “good” are dangerous. The results are visible everywhere. Humans are not designed to do good. When something is done merely because it is “good,” it is done to appear good in the eyes of others. These good deeds are automatic, planned, and inhuman. Real good is only a side effect of human activity. Spontaneously good. If it happens, it happens. If not, so be it. Legiathan is an ideology for “bad” people. For those who do not need to be good.

The stoned ape

If there were no myths, there would never be cities on Earth. No buildings at all. Architecture is a way of telling stories with stones and bricks. When high-rises were invented, the stories stopped. Modern buildings are empty and dull. They do not tell stories. They are like sculptures. Inside are decors of TV studios in which people play their roles. Life imitates bad television. As the human brain increases, so does the need for comfort. This need comes out of nowhere. This is negative entropy. Two hundred thousand years ago, the brains of prehistoric people doubled in size. Terence McKenna claims that this happened because of man's contact with hallucinogenic mushrooms and fermented fruits. The not very likely theory of the stoned ape. But getting high is in unison with the second law of thermodynamics. Entropy needs a species to use and waste the energy accumulated on the planet. A smart being that would wage wars, drive turbodiesel trucks, organize huge sporting events and fly into space. Homo sapiens are chosen by entropy to scatter the collected energy. Man, for his part, naively believes that God chose him. He believes it is more important than all living beings. Because man is given the greatest power over dissipation. One species that can spread the most energy. And he does it thanks to his big brain. In addition, man invented artificial intelligence. AI will help us waste energy. The God of entropy is happy. The faith that humans are the most important being on Earth is false but does not interfere with entropy. On the contrary, this faith helps it. Entropy does not distinguish between living and nonliving beings. Life is nothing special. It is just a manifestation of certain laws of physics. Both the frog and the stone obey the laws of dissipation. The non-living things simply have a low degree of dissipation. The stone scatters much less energy than the frog. But obeys the same laws of thermodynamics. The pursuit of a meaningful life is a pursuit of energy waste too. It looks like the highest goal and greatest achievement of humanity is space flight. It is the absolute symbol of dissipation. Life means constant movement. Movement is energy consumption. Life is just a waste of energy. The pursuit of a meaningful life is a manifestation of entropy. The human brain has developed as

a result of this law. Writing and reading books are directly related to purchasing luxury items and exotic vacations around the world. The law of entropy works even if someone doesn't believe in it. You can't escape, you can only deceive it temporarily. One way is writing a book about entropy. The best way to understand the illusion is to create illusions. Creation is also an illusion. Nothing comes out of nothing, even ideas. Everything is borrowed. Just an imitation of mimesis.

The orb cannot have boundaries

Many people exist in some imitation of life, but what about an imitation of power? Power cannot be imitated. True power is always personal and direct. The same applies to religion and art. There is always an author, a person in power, someone who overcomes idols and eventually becomes one. If you meet a Buddha on the road, kill him. The Great Inquisitor does not need Jesus. The goal is to become a messiah, and for that one needs followers. Religion means community. Art means community and a shared emotional life. Ideology creates a virtual space. He who controls this space controls language and history. Identity is a personal story embedded within a shared collective story. If millions of people join a Facebook group, it is still not a community, only an imitation of one. Community requires shared time and shared space. Sometimes this takes centuries. Most global communities are merely temporary fashions and fall apart easily. They lack a power structure and a common religion. Religion comes from the word ‘religare’, meaning the unification of people, a form of togetherness. Shared taste in music, film stars, clothes, or food does not constitute togetherness; it constitutes imitation. These are the new global communities. They began long before the internet, with electronic media. Radio creates imitations of community. One feels as if one belongs to a global community, but such a community does not exist, because it has no territory. The globe cannot be territory. One cannot imagine living on a sphere, especially on a vast sphere in constant rotation. This is why people believe the Earth is flat. All school maps are flat and therefore false. Continents are always imagined as two-dimensional. A flat Earth can be easily divided into countries. Territory is imagined as something flat with borders. The sphere has no natural limits and cannot be fully controlled

unless the whole of it is mastered. This is the ultimate goal of human reason. Territory is stationary; the sphere is in constant motion. Therefore, it is more convenient to accept the image of a flat Earth. This flat, immobile image serves the pursuit of power far better. The goal is always the enclosure of territory. Property itself is a human convention. This is why Euclidean geometry was invented: a convenient illusion that serves power. There are no ideal triangles and no perfect right angles in nature. These are human inventions and conventions. The exact length of the British coastline cannot be measured because it constantly changes. It can be measured in metres, miles, or millimetres, and each produces a different result. Length depends on the unit of measurement. Man is the measure of all things. The length of the coastline and the conventions of maps are conditional assumptions—accepted fabrications, public lies that function. The same applies to fictional virtual communities. Across the world, groups of people wear the same moustaches, eat avocados, dress vintage, and listen to retro music. They believe they form a human community. Worse still is the belief that such global communities can exist without power. The dream of machines creating a self-governing society appears to have been realised: a complete anarchic utopia. History demonstrates that this is impossible, both in communist societies and in failed hippie communes. Some people are always more equal than others. They inevitably assume power and begin to control territory. Utopia dies, but faith remains. The only lesson of history is that no one learns from its lessons. Another false hope lies in artificial intelligence and machine intellect. There is an expectation that machines will organise a just society. People must voluntarily transfer power to computer programs. One software to rule them all. Google is the closest approximation to God in the material world: an artificial creation that begins to live its own life. Like all gods, it is forgotten that humans created it, because people do not wish to live in reality. What is wrong with virtual worlds? Software is an imitation composed of terabytes; reality is an imitation composed of carbon atoms. Both obey the same laws. Myths are realities created by words. Stories do not contradict the law of entropy. On the contrary, the more stories there are, the more energy is dispersed in the pursuit of dreams and utopias. There are stories of anarchy, democracy, oligarchy, monarchy, and dictatorship, but the principle remains the same. There can be no human civilisation without hierarchy and power. This is a natural law. This law is called

Legiathan: the human form of entropy, the law of the universe, the law of laws. Revolutionary attempts to overcome it will never cease. This eternal pursuit of utopia leads only to an ever-greater dispersion of energy.

PSEUDOLOGIA 1:

Power and beauty

What is the connection between power and beauty? Beauty can be dangerous. This is why there is a systematic imposition of the ugly. Beauty is dangerous because almost everyone can perceive it. Beauty produces consent simultaneously. When a group of people declares the ugly to be beautiful, it creates a community. The emperor has no clothes. The abstract truth of 'beautiful ugliness' unites them. This is why it becomes necessary to develop separate aesthetics for different groups. Aesthetic difference functions as a recognition code. The community is more important than the value of beauty itself. The danger of beauty lies in its ability to generate public power. This explains modern art. Technique in art has become nearly perfect. It has become easier to produce beauty for the common people, and this is precisely the danger. Therefore, the ugly and the strange are actively sought. Art turns into a secret game of recognition, a proof of belonging to an elite. The rest become peasants. The roles are reversed. The new rich prefer the ugly, while the new poor prefer the beautiful. In short, aesthetics and pure enjoyment have been replaced by an organised form of power. This is why it is essential that art does not contradict the dominant narratives of power. It is as if Hollywood were in the hands of communists: inevitably, a witch hunt must be organised and Chaplin must be driven to Europe. But why does power need artists? Where does the beauty of power lie? What are the aesthetics of governance? Culture fetishises the audience. The size of the audience becomes part of the artwork itself. Numbers rule art and culture, just as they rule agriculture and civilisation. The goal is the cultivation of as many human souls as possible in the civilised gardens of cities. The number of noses in the audience

determines what is beautiful. When something is declared beautiful, it demands the approval of others. This act is militant and presupposes a position of power. The perception of beauty is a collective act. People seek the opinions of others and become dependent on them. Beauty places one in a position of obedience. It cannot be explained. Therefore, it is replaced by the ugly, which can be manipulated. If something is known to be favoured by power, then it is considered beautiful. As a result, art can no longer be defined through beauty alone. Art appears instead to be related to power over others. Art is a product of collective consent within a community. This consent is the ultimate goal of art. It has little to do with the specific artwork or the individual artist. The real artist doubts whether it makes sense to create anything at all. What is gained? At best, short-term or long-term fame and recognition. Yet the price is the loss of mystery, buried beneath thousands of pages of reviews, criticism, and theory. The veil is lifted, and nothing remains behind it. As in Otto e Mezzo, the world is already full of unnecessary things. There is no reason to add a blur to the mist. Is there anything so natural and pure that it must exist? A true artist must be capable of silence. It is a monstrous assumption to believe that others will benefit from one's miserable catalogue of mistakes.

Where lies the beauty of words?

Art possesses great power: the power to create a new reality. Not as an end in itself, but in the service of religion, the state, business, or the artist's own interest. Within this new reality, time and space are controlled by the creator. The author then sells these rights to a corporation. During the Middle Ages, primitive art entered the declining Roman Empire, and the processes of iconoclasm began. Why? In early Christian art, with its stylised portraits, individuality diminishes. There is no need for realism in anatomy. The importance of the face also decreases. With stereotypical portrayals of people, collectivism develops. This process is also connected to the development of mirrors. For centuries, Europe lacked high-quality mirrors. A good mirror was more valuable than running water. The mass production of mirrors led to a revolution in how people perceived themselves. From this moment, mass

individualism and narcissism were born. The Renaissance begins with technically formal realism, but also with bold fabrications in content. Renaissance art introduces heroes and villains. The author becomes known and signs the work. Dürer was among the first to sign beneath his own self-portrait. The selfie is a higher form of pathological narcissism. Man creates a cult of the self. This is why iconoclastic movements emerged. Images on walls make people believe in images. Modernism begins with the murder of God. Art addresses man together with his flaws. Postmodernism begins with the disappearance of man. Humanity returns to a primitive condition. This is why postmodern art is primitive. The deconstruction of the human image begins. Art turns away from the emotions of everyday life. Man is no longer the subject or object of art. There is a refusal to engage with faith, politics, philosophy, or ideology. There is no longer hope for a better life, only an escape into primitive abstraction. A radical return to cave paintings. Postmodern art is a complete reset. Culture is cancelled, erased, emptied. This is the end of art and philosophy. There is no point in them anymore. Truth has been achieved. In a culture of lies, everything becomes true. Where does the beauty of literature lie? In form or in content? In the combination of words or in what is described? In the figure or the ground? Or perhaps in the effect of literature on people? Literature is not philosophy; it is the dramatisation of life. Ideas are embodied in characters. Heroes are not people; they are works of art, imitations of people. The question of what a person is remains central. This question is always personal, and so is the answer. What matters more in history: the subject of words or the characters themselves? The word ‘narrative’ comes from ‘gnoscere’, meaning to know, to explain. Umberto Eco advises following the character; the words will follow. Mores teneat, verba sequentur. In short, follow the man. Eco’s favourite book was the Milan telephone directory, because it was full of real people. The writer cannot invent people; he can only assemble them from existing fragments, pieces of real individuals. So what is more important: action or hero? This is an old dispute—structure versus character. Everything passes through man. To influence millions of people, a story must be built around the development of a hero. There is no other way. One cannot speak collectively to everyone. Nothing exists outside human perspective. The correct way to analyse a story is from the inside out. What does the hero want? How

does he achieve it? Does he like the result? What is the central idea? And how is this idea conveyed through the structure of the story?

*

2. LOCUS STANDI, the 2nd dogma of Neo-Legalism

Legiathan's space is human connection.
The media are mediators of the language of power.
Every message is a command; every medium is a form of power.
Legiathan needs no legitimacy because he is not
on the side of the law. He is always faithful,
because he is always on the side of power. Legiathan is constant.

The media create illusions — connections and pseudo-
spaces where only imitation of power exists. Abstract
power is a facade.
True power is local. The power of language is direct.
Legiathan is the language of the father. His words live
after his death.
The power of the father is human.

The media separated man from power
and isolated him in the loneliness of a pseudo-world.
The power of the mediator is power without face or
eyes. This power is not human.

Man lives through power, and his freedom exists only in
its recognition. Freedom ends when the names of the

gods are spoken.
The name is the highest form of power.
The father's name is worn as a title.
Human space is divided into territories of fathers' names.
The media leap over this network and create illusions of freedom in a virtual world — a space of automated emptiness, a world without fathers.

Power has eyes, not cameras.
The great father is a necessary fabrication.
The great brothers rule their territories instead.
Power means intimacy. This is what Locus Standi returns.

LEVIATHAN 2:

Lenin on the island of Capri

One should dream only of possible things. Luck accompanies realism. A sense of opportunity can exist only where there is a sense of reality. The 'successful person' believes he is subscribed to success. This is a fabrication, part of the globalised American dream. A successful person is one who finishes projects despite praise, rewards, money, or fame. Success means completing something that was planned and begun. One cannot be successful in general. Success is always concrete. Success is upward movement. It is a form of power. For many, it becomes a way of life. But what happens if one does not move upwards? Is there success outside the power game? At the top of the island of Capri there is a small chapel. Two

elderly men take the lift up every day to ring the bell. They spend their days standing still and looking at the view. For them, the most important thing is to be buried on the island. They have taken out special insurance in case death occurs while visiting relatives elsewhere. The most important place is the place where one can die in peace. It is the place one rules. The knowledge of death grants a special form of power over one's home. It is a place where one can truly be oneself, like a king. Aristocrats are people ready to die for their property and their name. Their lives are conditional, and their essence precedes their existence. They know exactly where they will be buried. The family grave provides identity. Everywhere else, life is lived as pretense. Outside the home, one must perform a role. Power, however, is not a pose. It is a state toward which the whole being strives. Only then does one feel important. The old men in Capri look down at the yachts of billionaires beneath them, yet they are richer. They possess their own piece of the Earth and need not go anywhere else. A place in which to spend an entire life. Not through a notarial deed, but through a sense of belonging. This is why aristocrats are distinct. There is a sense of mastery over a piece of land. It is not a matter of bloodline, upbringing, education, money, connections, coats of arms, or genes. On his own land, the master knows that his power is at stake, even at the cost of his life. No one can take this feeling from him. This sense of ownership is a religion of power. Cities are designed as temples of this religion. The most important feature of a city is its police force: armed men in uniform who serve and protect the order of power. Even beauty serves power. Yet beauty differs for the poor and the rich. For the truly rich, beauty is a luxury accessory. Wealthy tourists travel to the most beautiful places in the world and feel at home. For locals who live in such places, beauty matters less. The rich enjoy the same beauty while the locals serve them. The beauty of the sunset on Capri is different if one owns a yacht and employs a waiter. The rich can even afford to be bored or depressed in paradise, because they can afford it. On Capri there is a villa named Krupp, after the industrialist Friedrich Alfred Krupp. He lived there and even built a curved road from the villa to the sea. In 1902 a major homosexual scandal erupted, and Krupp committed suicide. The head of the company then became his daughter Bertha, who gave her name to the cannon Big Bertha. She was the first woman CEO of a major military corporation. Even more curiously, beneath Villa Krupp there is a small garden containing a modernist statue: a statue of Vladimir Lenin,

erected by Italian communists. Lenin used to visit Maxim Gorky, who stayed at Villa Krupp. Lenin organised socialist circles together with Alexander Bogdanov. Workers of the world unite—but in beautiful places. Lenin understood the law of power. His statue now overlooks the yachts of billionaires in Capri, alongside the old men in the chapel above.

A Socialist Circle

Entropy forces people constantly to seek new territories and new ways of managing them. This is because, in new territories, former servants can become masters. That is why great geographical discoveries were necessary. In Europe, people were already divided into masters of the land and servants, while the rest lived in cities. The free cities were the worst places on Earth to live. People were enclosed within fenced spaces. They became aggressive and violent, and a police force was required to protect them from one another. Poor living conditions in crowded buildings led to disease, and a new form of medicine emerged. People were medicated, drugged, and intoxicated in order to adapt to civilisation. A new psychological pathology developed. Cities became behavioural sinks with a hellish social order. People turned into mad rats, much like in John B. Calhoun's rat utopia, the Universe 25 experiment. It demonstrated that even with free shelter, food, and water, personal space is essential to prevent societal collapse. Calhoun believed that improvements in human welfare depend on better design of the built environment. There must be order, and everyone must possess their own space. This order can only be hierarchical. Personal space is not merely territory; it is also a mode of thinking. To live in any society means accepting the power of others. The dreadful realisation that most people are servants of someone else. Accepting this truth marks the end of history. This will occur only when the entire globe is conquered. The era of the last man. Only then will Legiathan be understood. For this reason, people will never cease creating utopias, in order to postpone this revelation. They attempt to realise these utopias even at the cost of environmental catastrophe and millions of human lives, as with Marxism and Leninism. Today, Marxism has been realised in Western Europe.

States are governed by the mass opinion of the workers' caste. Workers do not understand that they live in a world in which states no longer hold real power. True power resides in millions of individuals who think globally. They are the creators of global public opinion. This brings us back to Lenin. He understood that Marx's ideas were unsuitable for Russia. That is why he created Leninism as a form of neo-feudalism, something Russian peasants could accept. A new system of power without riots. A vast empire in which the consent of the ruled would be achieved through ideology. This consent is the foundation of all power. That is why mass education was required, so that simple Russian peasants could understand why they must obey. Power in the name of a great cause. In the name of the common good. The truth of Legiathan is not benevolent. There is no way to sell it to villagers. Lenin understood that a new ideology of power was necessary. This is why, together with Maxim Gorky, socialist clubs were organised on the island of Capri, between the villas of the richest industrialists in Europe. Gorky lived there for many years. Stalin later called him an engineer of souls in the new Soviet cultural factory. The villa in which he lived is now known as Villa Krupp, located above the road built by the owner of the weapons factory. Gorky, Lenin, and Bogdanov gathered on its terrace to play chess and invent a new ideology of power. Mythology was required to cover the fundamental principles of power, to render Legiathan invisible. Like the myth of the invisible hand of the market, an illusion of order without human intervention. There is no need for leaders, only administrators. The ship has no captains, only conscious and educated sailors. Self-government and perfect equilibrium. Power without a man. It sounds convincing, yet history reveals the outcome. Power is always human, because it is power over people. As in the family. The organisation of human life is hierarchical from birth. There is no alternative, especially in large groups. Prehistoric tribes and families consisted of up to one hundred and fifty individuals. Primary power and direct violence can govern groups of this size, along with primitive myths and cults. Larger groups require ideology. No woman will allow her husband or son to fight another tribe without persuasive propaganda. A man rules only through ideology. I tell stories; therefore, I rule the audience. The mere declaration of any idea is already an act of power.

Tektology and chess with Bogdanov

After the revolution of 1917, Gorky wrote that the rotten poison of power had already infected Lenin and Trotsky, along with their followers. His audience welcomed this criticism. The mass audience can never accept the law of power. All narratives intended for mass consumption must be explicitly opposed to total power. Counterculture must be incorporated into the system. This is why Gorky became the most beloved Soviet writer in the first years after the revolution. He was the only one who allowed himself to write openly against Soviet power. He referred to the leaders of the revolution as the 'Napoleons of Socialism', accusing them of conducting a cruel experiment on the Russian people, because the time for socialist reforms had not yet arrived. Gorky was a favourite of power. He was permitted to speak freely. Neither Lenin nor Stalin allowed themselves to lay a finger on him. Gorky became the chief engineer of souls in the USSR. He lived in Capri with his mistress, observing Soviet life from a distance. There exists a photograph in which Lenin and Bogdanov are playing chess on the terrace of Villa Krupp, with Gorky present. Bogdanov was one of the principal ideologues of Bolshevism, yet he departed from strict materialism. He invented a new science called 'tektology'. This science of universal organisation is based on natural laws governing dynamic equilibrium. It sounds remarkably close to Legiathan. Tektology unites the social, biological, and physical sciences, treating them as parts of a single system of relationships and organisational principles identical throughout the universe. These ideas anticipated later systems theories and were subsequently developed by Norbert Wiener and by the cybernetics of Ludwig von Bertalanffy. Contemporary civilisation is governed by systems theory. At its core lie Bogdanov's ideas, themselves a continuation of the ancient tradition of monism. The theory of Legiathan synthesises the monism of Hindu philosophical schools, northern Buddhism, Chinese Taoism, Hegelian idealist monism, and the monism of dialectical materialism. The natural world is material, and all phenomena represent different forms of moving matter. All human religions, sciences, ideologies, and philosophies seek a single unifying principle. The persistent problem has been the division between living and non-living nature. An even more serious

division lies between natural reality and human imagination. The search for answers is now complete. Entropy unites the living and the non-living, and it also governs the realm of fantasy under the name Legiathan. The pursuit of power and recognition results in the dissipation of energy. Dissipation is the fundamental principle of existence and essence.

The need for cultural maturation

In Capri, Bogdanov told Lenin that the proletariat should strive less for power and more for cultural maturation. Even if power were seized in the name of the proletariat, such a system could not exist solely on materialism. Reason, technical thought, and mathematical rationality were insufficient. Something sublime and transcendental was required. Lenin laughed at this proposal. Yet after his death, Stalin, who had studied in a seminary, transformed Lenin himself into a saint. Lenin's mausoleum became the cornerstone of a new religion. Stalin imposed a system of religious Leninism—a religion with a man-god. A kind of socialist Buddhism. It is no coincidence that Stalin maintained a special relationship with Gorky. After Capri, Gorky returned to the Soviet Union at Stalin's request. He was sent to report positively on the first concentration camps in the Baltic republics. Gorky was repulsed and returned once again to Italy, this time to Sorrento. Stalin then ordered Genrikh Yagoda to compose false letters from working people urging Gorky to return to the Soviet Union. Gorky could not refuse his devoted admirers and returned home—this time permanently. Stalin informed him that he would lead a new movement: the professional writers of socialist realism, the engineers of the soul. Thus, in the dispute between Lenin and Bogdanov, Bogdanov ultimately prevailed. This should not be misunderstood. The Soviet Union was constructed as a religious system—a modern neo-feudalism with a religion without a god, or rather with mortal gods. Among other initiatives, in 1926 Bogdanov established a Young Blood Transfusion Centre and attracted senior party members as supporters. Much like later Silicon Valley billionaires, Bogdanov believed that the blood of the young could rejuvenate an ageing body. His theory received support at the highest level. By Stalin's order, the world's

first Institute of Blood was created, with Bogdanov appointed as its director. Beyond tektology and blood transfusion, Bogdanov is also known for his ideas of proletkult, the dream of a bright, classless society. To achieve this, a unity of experience was required. Empiriomonism, a variant of empirical criticism, held that consciousness was primary and matter secondary. Political struggle alone was insufficient; the formation of an advanced proletarian culture was also necessary. Instead of Esperanto, which was popular at the time, Bogdanov proposed the use of simplified English to spread proletarian culture globally, as it could reach the largest segment of the industrial proletariat. In later years, Bogdanov's ideas indirectly influenced the development of countercultural thought.

PSEUDOLOGIA 2:

What is the use of truth?

Carl Jaspers speaks of the will to truth opposed to the will to power. Power monopolises truth. The ruling truths are always the truths of the ruling people. Every theory of truth is founded on this illusion. The power of truth lies in trust between people. Creating a community is the real objective of power. Truth is merely the means through which power seeks legitimacy. What is the path to conquering truth? At the beginning stand the thinkers. They produce ideas, but storytellers produce ideology. They create communities of believers. The degree of belief, and its public demonstration, brings privilege. Stories are structures of power. They create space and alternative realities under the control of power. Power is always exercised over people, never over nature. Nature remains indifferent. After thinkers come rulers. Rulers do not need to understand ideology; it functions by inertia. Yet rulers must understand the history of truth. They must know that truth is far more effective than violence. Denying truth or mocking it inevitably leads to violence. Truth itself is power. But why is truth needed? It gives life significance and confers dignity. Truth also functions

collectively. One always needs another person in order to be truthful. One must reveal oneself before someone else. Motives and goals that are purely personal are concealed. To hide destructive intentions, one must perform a role. To think freely, one must wear masks. Sincerity is dangerous, even before a mirror. It is safer to feel and act together with others. Organised falsehood unites people. Knowing that others also pretend produces calm. Truth functions only when an entire group pretends to believe in it. Only then does it become acceptable to all. This gives rise to traditions of systematic and voluntary self-deception. Censorship is therefore essential for a normal society. In the Roman Empire, censors stood at the centre of power. They organised the census. They calculated wealth, property, and slaves. They evaluated power and corruption. They were the moral guardians of the empire, the inspectors of sin. This was necessary because man possesses an innate obligation toward pleasure and beauty. This obligation forms the basis of cyclical desire. Desire cannot be satisfied. Endless desire leads to darkness. This is the truth taught by art. One cannot possess everything. The most valuable artwork is the unfinished one. It is a virgin idea, unconstrained by reality. Artists harbour an internal fear of completing their ideas—a fear of emptiness. Art revolves around three questions: What is this? Who is the author? Where is the audience? In contemporary culture, the boundary between art and reality dissolves. Once something is desired, it already exists. Modernism removes the unnecessary. Postmodernism adds excess. A debt to pleasure becomes a duty to life. An eternal impulse toward action. A constant struggle with everything around distinguishes life from death. The truth of movement stands against the truth of contemplation. Truth is used to conceal human nature. Beautiful words resemble truth, yet they are merely form. Beneath language and beauty lies the fact that humans are sons and daughters of Oedipus. Parents are killed and enjoyed in the act. They are outlived, their names taken, their property inherited. They are slowly destroyed by youth. Then the same fate returns to the children. This is the law of Legiathan. Truth exists to conceal it.

The end is cyclical

The artist gives the universe pure and infinite love. The universe, however, remains silent. He becomes disappointed and angry. Perhaps destruction is more beneficial to him than creation. Either way, the end is destructive. Every great civilisation ends in ruins. The Renaissance is cyclical, as were the Middle Ages. The megalomaniac is a failed artist; the artist is a timid megalomaniac. Creator and tyrant. An absolute creator. He exercises total control over the space he has created. Destruction is as powerful a passion as creation. For this reason, one of the tasks of good tyrants is to impose control over free minds and artists, or at least to isolate them from the masses. They understand the power of art. The greatest power of art lies in its ability to create the illusion that one is alive while remaining at rest. In cinema this is called the persistence of vision. People sit in a darkened theatre and watch an illusion of life. It functions only through agreement among the viewers: a willing suspension of disbelief for a moment, what Coleridge called poetic faith. Art demands a second degree of conditionality. Everyone knows it is fake, and yet believes it. One pretends to believe demonstratively. Every conversation contains a first degree of conditionality: a measure of trust and the possibility that what is said may not be true. In the second degree, it is known that it is not true. But what is the third degree of conditionality? It is the violation of the rules of illusion: crossing the screen, demolishing the fourth wall, erasing the distinction between fact and fiction. A systematic lie. Why? Because such a border has never truly existed. Life before civilisation was simultaneously natural and magical. There was no distinction between author and audience. They were one. Pure togetherness. A serious attitude towards fiction. Language as a game. Life as performance. Something is spoken, and it happens. The unpleasant elements of reality generate excitement and pleasure. The game is difficult to abandon. There is no substitute. This is a dream—real fantasy. Fantasy hovers between reason in the present, memory of the past, and projections of the future. Past, present, and future are strung on the cord of desire flowing through them. Before civilisation, everything was possible. The ultimate hidden truth of the world is that it is something humans make and could just as easily make differently, as David Graeber observes. The hope for change resides in brain cells. That is why all good tyrants understand that hope must first

be destroyed. Then thinking must be tamed. Then desire must be dulled. Finally, imagination must be confined. It is not hope itself that represents the image of hope. Good tyrants know that freedom begins with language. There must first be a linguistic opportunity for a free idea to emerge. This is why the closed language of power was invented. It contains no contradictions, and desire is forced to rotate endlessly in a circle. This is the language of Legiathan.

Just let me go…

What does Kazuo Ishiguro's Never Let Me Go tell us? It is neither a conventional work of fiction nor a love story. The characters are clones raised as organ donors. They know their destiny and eventually accept it. What, then, is the idea? Ishiguro himself has said in interviews that he wanted to describe the good sides of human nature. Everyone knows that time on Earth is limited. But do people know that they must do the right things and live well? There is a duty to correct mistakes, especially in relationships with those one loves. This is what matters. Money, career, and prestige are not necessary. Yet this is not commonly understood. According to Ishiguro, the novel is ultimately bright and optimistic. Some readers laughed at this claim. Dostoevsky once planned to write a book about an absolutely good man, a living Jesus. He failed. Instead, he wrote The Idiot. Prince Myshkin was his attempt at a good man, but he does not succeed. He is too concerned with others and neglects himself. 'It is better to be unhappy and know the worst than to be happy in a fool's paradise.' Ishiguro, however, succeeds. At the end of the novel, Kathy H. manages to become an absolutely good person. People usually tell three stories about themselves. The first is the story told to others. The second is the story told to oneself. The third is the story one does not know one is telling. At the centre stands character. It is a combination of the imaginary, the real, and the symbolic, as Lacan describes. Character speaks through the individual. Character is what is called destiny. Amor fati. Destiny and character cannot be fought. They determine a path toward good or evil. Sometimes people try desperately to understand that society has completely changed its values, and that what was once believed to be good no

longer is. Efforts made in the name of good may have been futile or may even have enabled something terrible. Every character must see himself as good and virtuous; otherwise, he becomes self-destructive. In Ishiguro's novel, the central question is why the characters do not run away. Human culture is presented as a concentration camp. People are slaves to culture. Yet those who rebel are predictable and dull. More interesting are those who do not flee, who consciously remain and live in slavery until death. Is this truly so terrible? Life is short and will end regardless. The question is how one confronts the knowledge of death. In the end, Kathy H. saves herself by telling her life story. She becomes a narrator. This is her art. It is her salvation from the horror of death. She does not require the illusion of salvation. She creates meaning within her own life, a personal world inside the limits of reality. The other characters fail to live meaningful lives because they exist in fantasies of empty hope, in denial of reality. The length of life is irrelevant; what matters is whether it makes sense. Kathy H. is the only one who boldly accepts reality and gives it meaning through narrative. She overcomes existential terror through art. Heroes are imitations of people. They are works of art. They create distance, allowing people to observe one another. Human enlightenment requires distance. Withdrawal, observation, analysis. Who is responsible for the course of history, Leo Tolstoy asks: a great leader or the masses? The accumulation of coincidences granted Napoleon power. But how do individuals motivate the masses? What power replaced the divine? What force moves nations? It seems that human life cannot be ruled purely by reason, as reason would destroy spontaneity. Without the consciousness of freedom, life is impossible. The feeling of freedom is life itself. History unites freedom with necessity. Freedom is the content; necessity is the form. Only in their union does life acquire meaning. It is difficult to acknowledge dependence on rare moments of freedom. Conscious freedom must be relinquished, and dependence accepted. All are slaves, yet some are looking at the stars.

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3. COMMUNICATIO IDIOMATUM, the 3rd dogma of Neo-Legalism

Real power is created through direct human contact.
Communication produces pseudo-fullness.
Writing is the child of blind automatism.
The text is an escape from responsibility.
All communication technology weakens direct power —
a pseudoplast without human intimacy.
True domination requires closeness and responsibility.
True power is the power of the father.
Pseudopower is the power of the general,
who wants soldiers to die for medals.
War is always a product of propaganda.
When peace prevails at the centre of civilisation,
the periphery burns. Universal peace is impossible
before the coming of Legiathan.
Only temporary local peace is possible.
Children are born and raised in a world of total domination.
Parents hold the power of language. They explain everything.
As children, the world is magic.
Language labels it and robs us of reality.
Reality is what lies beyond words.
Power is based on the unknown.
Communication is the magic of approaching the unknown.
Only direct contact disperses Legiathan's energy.

Every medium slows the inevitable entropy
through the illusion of order.
The causality of writing is only a temporary distraction.
The source of all knowledge is acceptance of the unknown.
Communicatio idiomatum.

LEVIATHAN 3:

How is the genre of silence born?

Gorky believed that power in the USSR would inevitably concentrate in the hands of a small group of people—the 'Napoleons of Socialism', as he called them. The rotten virus of power had already poisoned them. This is why he fled to Italy, funded by a mysterious German benefactor. The sharpness and honesty of his criticism were precisely what Soviet literature required. Yet Gorky's money was running out, and he could no longer remain in Italy. Stalin understood that Gorky was a vain man, like almost all writers. Genrikh Yagoda persuaded Gorky to return to the Soviet Union in 1933. He was housed in a luxurious Art Deco mansion in Moscow, nationalised from Stepan Ryabushinski. In addition, he was given a dacha in the Moscow region and a villa in Crimea. All properties were staffed with servants. Gorky became a professional engineer of Soviet souls and the principal creator of socialist realism in literature. Under his leadership, the Writers' Union was established. In 1932, fifty writers were assembled to invent a new literary style in the service of power. Socialist realism was born as a literary system for the manufacture of consent. A comprehensive system of censorship, editing, printing, and publishing was organised to support this new type of literature. Literature became an integral part of the new cultural, economic, and political order. Writers received salaries and official appointments. Books were produced on an industrial scale. Isaac Babel wrote: 'This is the birth of the genre of silence.' One could no longer write whatever came to mind. Literature was now produced according to a state

order. Yet censorship sometimes generates the highest forms of creativity. Creative limitation becomes a challenge for artists. In response, a language of hints, metaphors, and allegories developed—a form of doublespeak. Underground Soviet literature became known as samizdat. This was one of the most remarkable phenomena in world literature. No one prevented a writer from secretly composing a dissident novel. One was free to write a new religion, ideology, mythology, or scientific theory. Every individual was free to invent a personal theory of everything. All that was required was a pencil and paper. Writing could take place in an attic, a basement, or a prison cell. Many Soviet dissident writers worked as stokers, kochegars, a position that allowed them to write in peace. A writer is, above all, someone who writes. He writes stories with purpose and an irreversible ending. A writer is successful if he completes the stories he intends to tell. Popularity is irrelevant. He is not a salaried worker producing texts on behalf of publishing houses. Everyone is free to tell stories and to write. Writing is merely a form of storytelling. Without stories, the human world would cease to exist. Only nature would remain. Thus, Gorky returned to the Soviet Union after sixteen years in Italy to become a salaried writer, an engineer of souls. Soon after, he died, and Stalin attended his funeral. From Gorky, Stalin fashioned another saint. What Lenin lacked, he found in Gorky. As Bogdanov had argued, people cannot live on pure materialism alone; they require a transcendental ideology—morality and religion. Physical nature contains no morals. In the Soviet Union, writers became the creators of a new socialist morality. The task of literature was not to tell the truth, but to follow power. Stories are not free; they must obey Legiathan.

Telling the truth is always apocalyptic

Apocalypse means revelation. Truth always finds its way. Every fabrication, sooner or later, comes to an end. Eventually, every ideology self-destructs. Thesis, antithesis, synthesis. Every story contains irony or duality. Every sermon and every speech delivered in the name of global good and morality is slightly false. Like Chaplin's speech in The Great Dictator. The Barber declares that all soldiers are brothers and that all wars must end, yet his speech

sounds exactly like that of the dictator Hynkel. People respond to his words in the same way they respond to the dictator's speech. A speech in the name of democracy is indistinguishable from a speech in the name of dictatorship. Ideology does not matter. What matters is convincing people and creating agreement. Manufacturing the consent of the governed. Once consent is achieved, anything becomes possible. This form of power over the masses is meta-ideological, beyond good and evil. Like the Ninth Symphony. There were two paths for the engineers of the soul in the Soviet Union. One could sing the songs of the new system as a professional writer. Or one could work as a kochegar and tell the truth in the steam room. In both cases, truth is revealed. Even obedient criticism of the socialist system exposes the law of power. Criticising the government and being punished reveals the law of power once again. This is why Isaac Babel chose silence. He created the genre of silence. What, then, is the point of writing? For whom does one write, when the truth is already known? The most important reader is the author himself. Writing is a way of understanding oneself. If the author already knows everything, there is no reason to write honestly. Writing for others becomes a craft. If approval is required, self-understanding is incomplete. Writing for a salary turns writing into a profession—an ungrateful one. Very few writers achieve financial success. The more interesting question is how to write honestly within a totalitarian system. Counterculture itself becomes a safety valve. It offers consolation that not everyone is submissive. It creates hope for change. This hope is, of course, false. Counterculture is produced by culture as its antithesis. It is the obligatory irony present in every narrative. One is permitted to play the role of the rebel. Rebellion is allowed. Rebellion sells. Nothing changes after the riot. Revolution means rotation backwards. Power may be seized, but the new rulers govern in the same way as those they opposed. The difference lies only in names. The system of power remains intact. Only the nameplates are replaced.

What exactly are the gods?

First, it is important to explain why plural gods differ from a singular God. Is global monotheism possible? As far as is known, Judaism began as a form of monolatry. This means acknowledging the existence of many gods while worshipping only one. This is quite different from monotheism. Monotheism means deliberately pretending to be a fool. One knows that millions of other people believe in other gods and yet accepts that their gods are either complete illusions or do not exist at all. One's own God created the entire world, and only one's own believers are intelligent enough to know this. Monotheism is, in this sense, more atheistic than atheism itself. The word 'God', when referring to a supreme creator, is written with a capital letter. When the word refers to a particular god in polytheistic religions or mythology, it is written with a lowercase letter. There is also something known as henotheism. One worships a single God without denying the existence of others. This position is also reasonable. It respects the law of power, or Legiathan, the law that produces gods. So what are gods? Gods are metaphors for human communities, absolute symbols of social power. This total natural force has taken different forms, names, images, colours, and sounds across cultures, ethnicities, and races. That is why there are many gods, yet Legiathan is one. To believe that there is only one God with only one name is an extreme form of delusion, unless the organised religion that glorifies this god succeeds in conquering the entire world. Christianity failed to achieve this, even at the cost of mass murder and genocide. Monotheism inevitably leads to war. One seeks to destroy all those who do not believe in the only God. Their existence appears meaningless. They live on a planet created by that God without paying rent, without acknowledging it. They live for free. Thus, religious wars begin, which are themselves a form of dissipation. Entropy cannot be escaped any more than gravity. Every path leads to Legiathan. Yet human memory is a special form of energy. It can be lost, and in this sense it resists Legiathan. The memory of former glory and possession generates wars. Democratic wars fought for a 'good cause' are the worst wars. They create hatred and destroy existing power structures. Empires merely add territory, without moral resentment. Nations were created to be conquered, not destroyed. The

destruction of human communities and their cultures, traditions, languages, and religions is irreparable. 'Thou shalt not covet thy neighbour's slave.' Slaves are the most valuable possession after freedom itself. Monotheism is unnatural and obstructs global power over the Earth. Such a global empire is possible only through monolatry.

Is power in cyberspace real power?

Nobody loves Ayn Rand, yet people read her books. She died abandoned by her own 'collective'. She created a religion and then became redundant within the church that legalised it. A living saint does not function. In the beginning, she worked as a screenwriter in Hollywood. But why write for a fee when one can create a cult of oneself? Like Ron Hubbard and Scientology. Ayn Rand's mistake was that she developed a theory of power but did not live according to it. Unlike Ron Hubbard, she never became a cult leader. A theory must be realised. In the end, she was left alone by everyone. Ayn Rand's books are currently among the top ten most popular texts, after the Bible. Many of the newly wealthy in Silicon Valley once baptised their children with the names of her characters. Ayn Rand missed her opportunity, but her ideas survived. One can invent a virtual space in which one holds power, because every space is virtual. Every territory depends on the person who occupies it and on how it is used. Electronic games resemble the true image of the future: a new type of virtual world, realised utopias. But what is the genre of the most popular electronic games? What is the genre of the future? Cyberpunk. Anti-utopia. Why is it more important to realise anti-utopias than utopias? The answer lies in Dante's Divine Comedy. Hell is the most engaging part, followed by Purgatory. No one reads Heaven. Absolute good is individual. That is the problem. Evil is for mass consumption; good is always custom-made. This is why collective human imagination gravitates toward anti-utopias. Society dreams of a post-moral world, a return to tribal culture before urban life. This is the hidden rebellion against civilisation and its discontents. The pleasure principle prevails. Freud is satisfied, and the future becomes fantasy. All the while, some have always suspected that civilisation itself is a

fabrication—a centuries-old theatre, a rotten interior set. All institutions are monuments to themselves, sustained by inertia. They can collapse during any serious crisis. Why? Because of the loss of meaning. Institutions are built on words and stories. Their empires are virtual. They exist because people believe in them. When words lose value, the walls of Rome fall. Civilisation attempts to escape the swamp by pulling itself up by the hair. Let us save the planet, but without abandoning the greatest polluters of nature: Ikea, Coca-Cola, Volkswagen. Yet corporations are not truly responsible. People knowingly buy their products and then discard them. People want to pollute and simultaneously save the planet. If this is not post-moral behaviour, what is? Humanity enjoys living in a post-moral anti-utopia—a place without taboos, where one can release the most disturbing fantasies. Complete freedom. Radical liberalism. What is striking about video games is that after the initial excitement, killing random passers-by with automatic weapons becomes boring. The violation of taboos is meaningful only while taboos exist. What happens after everyone has been killed? What comes after the orgy, Jean Baudrillard asks. Perhaps depression. The total decline of the human psyche has long been felt, studied, understood, and accepted. There is no exit. Only cycles. The psychological mechanism resets, and everything ends where it began: endless denial of truth and death. One simply pretends to believe that everything will end well. What other choice exists? Everyone pretends not to know that they will age, suffer, and die. Instead, they bungee jump and surf at seventy. No one has the power to reverse entropy—except in films and fantasies. Only in the human world does everything end in order. Yet the road is cyclical, and order belongs to the past. One walks forward while looking backward in the rear-view mirror. The most important things in life lie behind. That is the order. One advances while moving backward—toward childhood, toward birth, toward non-existence. Non-existence before birth is identical to non-existence after death. Social life is merely a detail. Living is moving backward into childhood. It creates the illusion that entropy has been deceived. All that is required is faith. What other choice exists except to turn one's gaze away from the abyss of emptiness? The word cosmos comes from the Greek for order. From it comes cosmetics: to put things in order. Yet the universe contains no order. Only vacuum. Space has limits only because humans create them. Language as a system exists to

conceal the void. Humanity fills the vacuum with imaginary meanings, rules, and boundaries. Stories of existence are the essence of the human universe.

How to talk about books that do not exist?

Tourist (n.) 1772, 'one who makes a journey for pleasure, stopping here and there' (originally, especially a travel writer). The age of the tourist has arrived. The basic principle of life has become movement at all costs, with no real purpose other than dissipation. Tourism is precisely that: constant movement toward death. All problems are solved, all needs are met. A tourist is someone who moves for pleasure and then boasts about it. In the twenty-first century, tourism and wellness have become the highest goals of life. Happy people travel. This is why prison radically changes a person's life. One cannot move, yet suddenly has time for everything, and is terrified by the amount of time left. The most frightening thing for a slave is free time. He tries to get rid of it quickly and return to slavery. Yet prison is ideal for those who like to read and write. Reading and writing are forms of movement of thought. Books are travel guides made of words instead of maps and photographs. One reads and imagines described places, which always feel distant, even when they are within one's own city. The true home of books is not the library but the bookshop. Libraries are tombs for books. The purpose of a book is to be sold. What is a book? Sheets of paper with printed words glued together. A highly convenient reading device compared to murals or stone inscriptions. It also sells well. Its parallelepiped form allows it to be easily stored on shelves in homes. This is why e-books are a poor substitute. They are made only for reading. They cannot be placed in a home library. A book is something printed on paper. Form determines content. How many square metres of books do people have in their apartments? Most have not read them all, yet they know where they are, what they are about, and how they are written. From time to time, they open a table of contents or read a few lines. Life is simply not long enough to read all the books one wants. Perhaps prison is required for that. The best book to take to a deserted island is the telephone directory of

one's hometown. Stories can be invented, but people cannot. A name, a profession, and an address already form a character. Everything else is plot. No one invents people; people invent themselves. Writers merely copy living individuals. It therefore does not matter whether one has read all the books in one's home. What matters more is orientation within the map of the world library. Humanity does not want a real world library to exist. There was an attempt to scan books from major libraries. It faced enormous resistance, lawsuits, and was abandoned. The same applies to Wikipedia. It was not created by the United Nations but by a group of enthusiasts. World power does not want a world encyclopaedia. Easy access to knowledge is dissipation of power. It would render millions of highly paid positions unnecessary. When information is easily available, it loses importance. One does not need to read all the books one owns. One needs to be able to speak about books not read, or even books that never existed. Digital books do not burn, yet there is something special about paper books. Strangely, they are more durable. A paper book can remain readable for more than three hundred years. No digital hard drive or flash memory can match this. Moreover, paper books exist somewhere. They are in a living room, a library, or a bookshop. When speaking about a novel at home, one usually gestures toward its location. Online books live differently. They have no place. They are easier to forget. One does not know where they are in space. They exist elsewhere, supposedly in a safer location, perhaps in a cloud at the bottom of the ocean. Digital books can never truly disappear. Paper books can be lost or burned. This is not necessarily tragic. New books are constantly created. Digital archives preserve everything forever. This is discouraging for any new writer. Books have been stored in libraries for centuries, yet few care about them now. They become a burden. In digital archives, keyword searches produce results in milliseconds. Finding something becomes too easy. Memory migrates outside the brain. One becomes part of an organised data archive. Yet for centuries people have valued what is chaotic and easily lost. Such things gain value precisely because they can disappear. They are bound to personal emotional memory. When everything is easily accessible, value diminishes. Why this obsession with preserving books forever? As with everything, one can overdose. Excessive reading leads to obesity of thought. The mind can meaningfully process only a limited number of stories. With unlimited access, thinking skims the surface. Stories are consumed without being lived.

Talking about books and ideas begins to resemble talking about luxury clothing. Form is described, but not substance. The real reason for choosing a garment is ignored. One follows the image and the advertisement. Self-understanding begins by examining why and how one desires a particular garment. The same applies to books. People discuss books as if their lives were unrelated to the stories they contain. They judge them mechanically, from a safe distance, as if stories possessed value independent of their readers, as if judgment could be purely objective. The personal bond with stories is lost. People appear ashamed of subjective attachment, as if it would reveal something uncomfortable. Yet is this not the purpose of reading? To discover something about oneself. Such discovery produces psychological change—an internal movement between emotional states. That is the true purpose of reading any book.

PSEUDOLOGIA 3:

What is hypernormalisation?

Alexei Yurchak coined the term hypernormalisation in relation to late socialism. It describes a condition in which citizens publicly maintain political slogans and rituals purely for personal advantage. It closely resembles Havel's greengrocer. Workers of the world must unite, yet they must also attend to their own interests. This creates a remarkably effective system that unites collectivism and individualism. Nothing surpasses such double thinking. No one cares what you believe in private. The collective spirit exists primarily as a public performance. It is enough to say the right things in public, and you are free to think, believe, and do whatever you wish in private. Official public behaviour is what truly matters. This is a triple pretense, a third degree of conditionality. One is supposed to be a communist, secretly a democrat, yet in reality devoted only to oneself. Marx speaks of false consciousness: people do not know what they are doing, yet they do it anyway. Enlightened false consciousness goes a step further. People know perfectly well that what they are doing

is false and wrong, and they continue to do it regardless. This is the cynicism of self-censorship. One wears a mask because there is no way around totalitarian ideology. First, one publicly pretends to believe in the ideology of power. Second, one pretends among friends to be a dissident. Third, one thinks only about privileges, money, and possessions. This self-imposed cynicism unites late socialism with democratic consumerism. But what is the true identity of such a person? What if this duality corresponds precisely to their essence? Like Janus, whose two faces are equally real. Opposites united in one being. Sad and cheerful. Naive and cynical. Courage and fear. The mask becomes the true face. Pretence becomes character. As in art, lies become more real than reality. This is hypernormalisation.

Lefort's Paradox

What is Claude Lefort's paradox? Ideological rule must be separated from any question concerning its origin. In this way, it remains outside the ideological statement itself, yet this separation is not sufficient. To fulfil its political function and reproduce power, ideological discourse must claim an objective truth that exists outside ideology. In short, it must appeal to a natural physical law. What is this law? It can be Legiathan, the natural law of power. This is how Lefort's paradox is resolved. Every subjective form of power is justified by physical law and is therefore presented as inevitable. What does legitimate power mean? Power does not arise from the laws of physics, but from the laws of the stronger. The fundamental problem of socialism and democracy lies in the origin of power. Power cannot be openly hierarchical. It must unite equality and domination. Someone must rule while remaining hidden behind the plush red curtains of democracy. Late socialism is a double-fenced society. Lefort explains what a totalitarian system with a double "fence" entails. Totalitarianism abolishes the division between state and society. Political power penetrates society and all existing human relations. Class solidarity, professional associations, or religious communities tend to be replaced by a one-dimensional hierarchy between those who give orders and those who obey. This transformation is made possible primarily through the close association between the state and the party hierarchy. This association becomes an

effective force precisely because of its proximity to power. In this way, Lefort, like other theorists, defines the destruction of public space and its fusion with political power as a key characteristic of totalitarianism. Totalitarianism denies what Lefort calls the principle of the internal divisions of society. His concept of society is marked by the affirmation of integrity and unity. As a result, every organisation, association, or profession becomes subject to state planning. Differences of opinion, one of the core values of democracy, are eliminated so that the entire social body is directed toward the same goal. Even personal tastes are politicised and must be standardised. Totalitarianism seeks to create a single, closed society in which the components are not individuals, but functions entirely determined by identical goals, identical opinions, and identical practices. Lefort highlights the crucial distinction between totalitarianism and dictatorship. A dictatorship can recognise competing transcendental principles, such as religion. In contrast, the ideology of the totalitarian party is itself a religion. Dictatorship does not aim to destroy and absorb society. Dictatorial power operates as a force of the state against society, which presupposes a distinction between the two. A totalitarian party, however, aims to merge state and society into a closed and unified system, entirely subordinated to the implementation of a projected future. In this sense, Lefort describes Legiathan.

Double-fenced society

A double-fenced society is driven by a constant reach for totality. Even personal tastes become politicised and must be standardised. Democracy, by contrast, creates a void after the death of the king. It opens a space for groups with particular interests, a space for divergent opinions that are difficult to synchronise. A symphony of cacophony emerges. Democracy is a regime marked by vagueness and characterised by incompetence, yet democratic innovation generates resistance to oppression. Creative power can weaken and even destroy the totalitarian Leviathan. Liberal society allows for the expansion of this creative, chaotic, and temporary power. It is the power of rock and roll and mass popularity. It fascinates many, yet what it lacks is an evil master to oppose—a natural force situated outside biology. For Claude Lefort, Stalin fulfilled the role of the Evil Lord, representing a

force external to ideological discourse. Stalin was meta-ideological. He embodied natural power, the incarnation of a guiding principle. Stalin's editorial position stood outside the system itself, and with his disappearance, that position vanished. The chief editor of ideology must be cruel. His will becomes law, and he must have the final word. This is the paradox of the Soviet Union. Stalin's absence gradually leads to its end. The absence of an evil master becomes a greater threat to the experience of freedom than his presence.

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4. PATRIA POTESTAS, the 4th dogma of Neo-Legalism

Why is there a king, a god, a father?
Because power creates identity.
There is no self without a system of power.
Every image of oneself is born of something greater.
Energy gives birth and protects until the child is strong enough.

The father is important because the son must replace him.
The son becomes free only by inheriting the father's name.
Legiathan is the chain stretched between master and slave.

History begins and ends in conflict.
War is constant.
Only the father can stop the war.
War is the mother of all things and the preservation of power.
Its alternation with peace creates islands of harmony.

People are truly happy only when they have a master.
They find meaning in seeking power and restoring it.

There is nothing worse than power without a face.
It is worse than no power at all.
The media create false leaders — circuit breakers.
False leaders burn under high voltage.
False power has coat of arms, flag, epaulette.
It speaks in the name of ideology.

Legiathan speaks for himself.
True power is always close and real.
The father's word is accusation.
The father's power is symbolic —
the embodiment of Legiathan.

Public authority is always Patria Potestas.

LEVIATHAN 4:

What does it matter who speaks?

What is an author? It is not enough to invent one's own world. That is achievable. One only needs time. What is far more difficult is to create one's own language. Not God, but language is the instrument of creation. In the beginning was the word. Therefore, the word creates God. Language is the material from which gods are built. According to the dictionary, God is written with a capital letter when he is a creator. But what if there are two creator gods? Two people cannot create the same thing at the same time. Every original idea is born in a single brain. The author is the one who embodies the idea. Great authors also give birth to new languages. One must develop a new language to express what one has to say. But before that,

everything that came before must be destroyed. Your ideas must appear as the last ones. They must contain all previous ideas within them. This is the power of the author. Thomas Kuhn explains this in The Structure of Scientific Revolutions. Each scientific theory is linked to a group of personalities occupying positions of power. Only after their death can the scientific paradigm be changed. The question then becomes how to retire as a professor. It is extremely difficult. He wants to preserve his power over scientific language. And so the scientific revolution emerges. Energy is required to turn order into chaos and chaos back into order. Order, however, is associated with immense energy consumption. Energy means power, including the power to create fictional realities such as religion and science. Truth is perceived as something that can be shaped according to the needs of power. The most important task of power is to remain in power. Everything else is secondary. Power is naturally linked to population growth within the ruled community. To control large populations, one needs technologies of manipulation and propaganda. Population growth corresponds to the emergence of written language. The phonetic alphabet remains the most powerful system of manipulation. Language was created to organise large masses of people and keep them obedient. Mastery of language does not lead to freedom. On the contrary, it leads to the realisation that language itself is a shackle, a chain of thought. Thus, there are two options: to carry the chain or to pull it. This is why the truest people in the world are liars and writers. In a culture of double-speak, they become prophets of truth. Yet it must be admitted that there are already too many books. There is no point in writing new ones, including this one. There is no choice but to talk about other books. Even if they are copied and rewritten, no one will sit down to verify it. We often forget whom we copied from. Everything you read now has already been copied. The author is always collective, yet we pretend that he is a unique creator. One cannot remember a very complex book, even with notes. Those who claim that writing is the highest form of forgetting may be right. The only advantage is to rewrite a book and declare it one's own. In this way, one conquers it and takes the author's fame. The only real benefit of reading books is rewriting them. Books are created to be overcome. If this does not happen, one must carry them forever and remember them endlessly. Writing new books is a way of forgetting old ones. Burning books is not so terrible after all. Manuscripts burn at 438 degrees Fahrenheit.

Why not drop an atomic bomb?

According to Kurt Vonnegut, it is astonishing how easily people can destroy an entire city for no reason at all—without logic and without morals. This is a divine power. The priority of the gods has always been the destruction of large numbers of people. Even those who invented the gods could not imagine such power. But why? Simply because it is possible. A possibility once realised becomes a necessity forever. And because one wants to try. This is the explanation given by every child who does something wrong. One may wonder whether artificial intelligence will want to destroy the Earth. Probably not. This desire is uniquely human. Artificial intelligence will do something entirely different from what humans do. What exactly that will be cannot be known. Who can predict future relations of power? Perhaps Isaac Asimov's Foundation offers a clue. Its central concern is how political power can be preserved for millennia. Much like Confucianism. Or Legiathan. Power is, above all, power over time. What does free time mean? Free time exists only in relation to unfree time, which implies labour or slavery. If one has enough free time, one already possesses power. Very few people enjoy this privilege. Belief in meritocracy is therefore disastrous. It is far worse than democracy because it contradicts the laws of nature. Meritocracy, equality, and the invisible hand are myths of capitalism. But what is the most important thing? Total power over the market. This is why these myths are endlessly repeated: to divert attention. The hand of the market is always attached to the body of capital. What is actually traded on a controlled market? Primarily human relations of power. Prices are fixed. Labels are assigned. This is far more important than the exchange of goods. People have not needed goods for a long time. People trade in desires. In the possibility of creating new desires and endlessly satisfying them. Only in this way can all needs remain unmet. Satisfaction is impossible. One is not merely unsuccessful by chance, but systematically unsuccessful. The loser becomes the newest superhero. With growing inequality, the loser class expands into a new mass precariat. Yet the rule of public opinion demands that leaders always resemble the masses. If the losers rule, then why not drop an atomic bomb?

Capitalist realism

Capitalism has no morals, and this is precisely what makes it successful. It is the perfect incarnation of Legiathan. Protestantism, democracy, and liberalism only hinder economic progress. Human rights function merely as tools for economic sanctions and protectionism. Ecology becomes a method for managing competition. Corporations do not behave democratically when operating in the developing world. They hire private armies and take control of entire countries. Why, then, does capitalism need democracy? Only to provide false justifications for justice and equality. Why is it so difficult to accept this ugly truth? All successful businesses are antihuman, greedy, and cruel. What, then, imposes this constant pretense of kindness, solidarity, brotherhood, and concern? Why is it necessary? To preserve the duality of existence within a schizophrenic culture. Mass madness is a social effect of modernity. Capitalism cannot exist independently without an antipode. It requires a symbol of evil in order to present itself as the centre of good. At all costs, capitalism must appear as a symbol of progress, material success, and affluent life. It becomes a wellness industry, a culture of travel and pleasure, an eternal vacation and exported vocation. Postmodernism, as the ideology of late capitalism, merges with hypernormalisation, the ideology of mature socialism. The result is a neo-collectivist, fictional capitalism. Capitalist postmodernity resembles a two-faced Greek god who never admits guilt and yet is always guilty. This produces absolute schizophrenia and a cynical reduction of everything to power. When all simple components are deconstructed, only power remains. One knows that a particular man is corrupt, yet he bears the signs of power. One believes in the uniform and recognises its authority. Power is meta-moral. A specific individual may be an idiot, but the abstract value of the uniform must be respected. This is the ideology of postmodern hypernormalisation. John Lennon once said that at school he believed the world was ruled by insane people with insane goals. Everyone told him he was young and did not understand life. He later became the world-famous John Lennon and continued to believe exactly the same thing. Capitalist realism is built on desires, not needs. It is a culture of endless desire. The word itself comes from desiderare, something that comes from the stars, a longing for what the stars might

bring. In short, people do not know what they want. Desire is unexpected. The pursuit of pleasure is addictive. It becomes a form of slavery. Pleasure never brings satisfaction. Freedom lies in the refusal of pleasure. One is most free when one lacks something. This is the meaning of the famous dialogue between Don Quixote and Sancho Panza about freedom, when they leave the duke's banquet. Freedom is the freedom to refuse banquets. It is the dignity to reject the privileges and gifts of the rich and powerful. It recalls the story of Plato and Diogenes. Plato returns to Athens from Syracuse, where he served the tyrant Dionysius, and sees Diogenes washing vegetables at the fountain. Plato says, 'If you had come with me, you would not be washing lettuce here.' Diogenes replies, 'If you had learned to wash lettuce here, you would not have had to serve tyrants.' In short, one can be as free as one chooses. This is Sancho's freedom. It is accessible to everyone. The task of capitalist realism is to keep this truth hidden from the masses.

Stalker's zone

In Andrei Tarkovsky's film Stalker, the Zone is a cemetery of ideologies. A graveyard of faith. Because once people believe in an ideology, they begin to do good in order to change the world. But why change the world? What if the desire to do good turns into something monstrous? What if our deepest desires are horrifying? What if, in trying to improve reality, we create something worse than reality itself? This is why the Professor carries a twenty-kiloton atomic bomb. With it, he intends to destroy faith and hope—the hope that human desires are naturally good, the faith in a better world. As long as this hope exists, there will be no peace. The worst crimes are committed with good intentions. Yet the Stalker possesses power over hope, the last remaining resource of humanity. The Writer calls him a hypocritical louse intoxicated by power. In the Zone, the innermost essence of a person is revealed. One cannot obtain anything new there, only what already exists within. This may be the most cruel confrontation of all: recognising one's true nature. A genuine black mirror. Virtual reality lies between the real, the symbolic, and the imaginary. The Zone is Legiathan, the place where natural laws collide with fantasies. The Stalker is outraged by intelligent

people who believe in nothing. He represents dreamers and seeks absolute faith. The Professor seeks absolute truth. The Writer seeks absolute fiction. Thus, human narratives divide into religion, science, and literature—but the first ultimately rules them all. Stalker's wife says that bitter happiness is better than a grey life. Without sadness, there is no happiness and no hope. One must strive for awareness and acceptance of suffering. In an interview, Tarkovsky advised young people to learn how to love loneliness. This is the lesson of power over oneself: knowing how to be alone, how to endure boredom, how to suffer. One needs a chthonic place like the Zone—a territory of Dionysus and Orpheus, where people pray lying on the ground, where humanity remains connected to the soil. It is a cemetery of ideologies in which no one trusts reality, yet the land itself is sacred. A cemetery matters because it contains our dead. When ideas are buried, what remains? What is the fourth genre of human stories? The magic of myth unites religion, science, and fiction. It is the eternal story of the cycle of life. Everything new is old; there is no point in doing it again. Everything that is built will eventually be destroyed. What, then, is the purpose of preserving it? Everything that is written will happen on its own. What is the point of acting at all? Act by not acting. In the territory of magic and myth, everything is possible. The Zone fulfils all desires.

PSEUDOLOGIA 4:

Alienation 2.0.

In 1967, Tzvetan Stoyanov described human culture as a constant cycle between communication and alienation. A rotation back and forth rather than linear progress in a single direction. Revolution and evolution occurring simultaneously. The direction itself is irrelevant; what matters is the movement. Life is a spin. Civilisation is communication. Nations are organised alienation. There exists a natural pull toward both extremes. The myth

of the Tower of Babel operates in both directions and can be told in multiple ways. The punishment for building the Tower of Babel is not the multiplication of languages that prevent mutual understanding. It is precisely the opposite. The punishment is the unification of languages. The creation of a single official language. The killing of living speech. This makes the control of thought easier. The brain itself begins to change. Software turns into hardware. Christianity represents a serious attempt at global communication. Inevitably, it is accompanied by violent aggression. A permanent war that promises everlasting peace. Language itself is aggression. The Bible is a weapon. Its ultimate goal is the unification of all languages in the world.

English is the linguistic form of the British Empire

The English language is something monstrous. It is the linguistic form of the British Empire. The whole world is expected to speak English. One cannot pretend for long not to understand it, just as the French try to do. One senses the thesis of speaking the language of empire. It is the language of power. The ruling language is always the language of the ruling empire. This is language management. The function of communication is to unite people into an easily manageable mass. Its negative effect is mass alienation. Quantity always affects the quality of communication. Alienation is ideal for mass management. For management, it does not matter how the governing body is selected. The results of management are never beneficial to all participants. The role of the language of power is to conceal this fact. Rebellion is impossible without a new language of power. That is why revolution is always a rotation forward into a new form of power. Rebellion against the power of the nation-state is a struggle for a global state. No ideology truly denies the state except anarchism, and there are no functioning examples of it. Systems inevitably grow more complex and develop increasingly complex languages. The highest ideal of any complex state is to take over the entire world. The ultimate utopia of neo-feudalism is for the whole Earth to become a global village. When the state becomes global, its presence will no longer be felt, as if everyone simply belongs to the planet. A return to small communities within a tribal system, combined

with planetary control. Mass society itself is a fundamental problem for both humanity and nature, especially a society of free individuals. A society of millions is a false society and the source of all evil. Man is a social animal, but only within his hometown. Relationships are the greatest form of wealth only when they exist within a small circle of related people. Human language existed for thousands of years solely as local dialects. Writing emerged as a means to preserve the property of the wealthy and to expand power. The first official languages, governed by strict rules, united tribes and families into nations. In societies of millions, human duties become lifelong shackles. In large states, this burden becomes overwhelming and produces dehumanisation. Communication gives rise to civilisation, but organised official language gives rise to empires. Mass society is the greatest problem on Earth. Hell is other people whom one does not know well. People gather in large cities in search of ever-new connections with ever-more people. Relationships become increasingly brief and simultaneously more exciting. Yet these are relationships without commitment or obligation. Friendships become easier, but care for the other disappears. The language of power does not function in personal relationships. What, then, is the purpose of all this theatre?

Why do people cram in big cities?

What is there to do in New York City during a pandemic? It turns out that a great city is attractive only when people walk its streets, even without a specific goal. When citizens stay at home or move only by car, the city slowly loses its charm. At some point, one finds oneself alone and without values. Without the people around us who give meaning to our lives. The virtual world of mass ideology is put on pause. Everything sinks into the whirlpool of forgotten history. Only small and tightly knit communities resurface. The great mass communities lose faith in the meaning of shared life. Everyone is forced to save himself individually, yet this is impossible. What emerges is a crisis of vision for the future. Cancel culture becomes the cancellation of both future and past at once. People are trapped in the present, haunted by ghosts of the past and fantasies of the future. There is no future for us, only a future for me. What is so appealing about global civilisation? Especially when one lives,

for a time, in relative affluence and peace. Why should it matter if the world around us is collapsing? Why do people crowd into big cities? They are more expensive and more dangerous, yet they offer something unique. Proximity to millions of others makes one feel more significant. Recognition by peers becomes the ultimate goal of human existence. In big cities, the chances are greater. One feels part of something important, a participant in major events. Every Napoleonic soldier carries a marshal's baton in his backpack, ready to risk his life for a strip of coloured ribbon. Yet in a city of millions, there is no real belonging. Offered a job in another city, one leaves without hesitation. Citizens turn into accidental tourists. A global homeless proletariat. Digital nomads without a tribe. Ronins without a code of honour. Why, then, is property in big cities so expensive? Because one pays for the privilege of living among millions. One purchases a higher probability of recognition. The greater the number of people, the higher the price. Today, one can buy an entire forest for the price of an apartment in a large city. The forest is self-sufficient, requires no support, and generates returns over time. An apartment, by contrast, is close to restaurants, galleries, and shopping malls—places where other people gather. This is why the most important feature of a city is its borders. The perfect city is an island: a limited space densely populated. Without borders, cities lose their meaning. One could build endless suburbs or villages connected by highways. These endless suburbs do not work because they lack limits. Such places can never unite people into a community. Suburbs are merely a vast financial pyramid—a real estate Ponzi scheme. Their logic demands constant growth to funnel money into municipal budgets. Without this continuous influx, municipalities cannot maintain infrastructure. New money repairs old problems, again and again, until one day the bubble bursts. This is why the big city is the only place on Earth where the law of Legiathan operates in full order. People crowd into big cities to dissipate energy more quickly. It is entropy, stupid.

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5. VERITAS VIRTUTIS, the 5th dogma of Neo-Legalism

There is a thread that connects everything —
the eternal law of Legiathan.

Three principles rule neo-legalism:
Power — respect for authoritarian order as human entropy.
Truth — the pursuit of one's truth as part of the truth of power.
Comprehensiveness — unity of all human action.

Legiathan's principle cycles between nature's uncontrollable force and language's ordering power.
Man created gods to name disasters.
Language creates order.

True danger is power without face — automatic masks.
True power is human. It has a face.
It needs no proof.

The father's words are true even when they lie.
Ruling words are the rulers' truth.

Control over truth is the highest authority.
Quid est veritas? Veritas virtutis.

LEVIATHAN 5:

Who in Italy has done more than me?

To be an absolute creator, one needs a limited territory. One's own Garden of Eden. There, one is a complete master. This garden can be quite large, as in the case of Berlusconi. At a

press conference, after journalists who had criticised him fell silent, he asked: Who in Italy has done more than me? What could one possibly answer? The question is personal, because all power is personal. He was tending his garden, and it was flourishing. You can do the same. Why ask questions about other people's gardens? This is why capitalism is successful: an inhuman system governed by the law of the invisible hand. Super-optimisation for better results. People are means, not ends. Gardens matter more than gardeners. Most people adapt to this garden system and cannot live without it. They feel part of something great, important, and beautiful. The greatest mistake of capitalism is its attempt to become global. This is the beginning of its end. Only religion can be global, because it functions like clothing: you can take it off when it becomes too warm. Capitalism cannot be removed, because it is not a belief but a way of life. An economic system cannot simply be overthrown. It is not just ideology, not merely software; it is tied to hardware. It is hardwired into the system. When the software collapses, the hardware collapses with it. The mass of people is always equal to its lowest level. In a football stadium, a university professor is no different from a lorry driver. This is why mass control is necessary. Just as with children, the masses cannot be trusted with the truth about power. To be a child is to live within a system of obvious lies. Each lie collapses at a certain age. No one can afford to tell children the truth before that moment. The same applies to the masses. There is no dictator powerful enough to tell them the truth about power. No one can stand before his subordinates and say: I control your life simply because you agree to it. When power is exposed in this way, it usually disappears. Only a god can speak like that—and only an old god, like Zeus or Jehovah. Power itself is the proof of God's existence. God is power, nothing else. At the core of the concept of God lies not the creation of humanity, but power itself. It does not matter who created the world; what matters is who rules it. One is God only when one possesses power. Power has grown into the very idea of the ruler.

Power is a network system

"Power isn't held, it's traded. It's relational."

A.

Power makes sense, yet the meaning of power is not immediately visible. Power is concealed behind philanthropic ideologies. The mythology of equality and the power of the people circulates as popular tales. These narratives spread through networked information channels and generate a symphony of consent. They function like viruses, infecting the masses with conformism. The paradox is that, in order to spread, the system of power must exist within a closed informational filter—a balloon. A schizophrenic culture of lies must be grounded in absurd beliefs. Children are raised within systems of falsehood. They must arrive at the meaning of power on their own. The universe itself is a black hole that eventually absorbs all masks and illusions. Censorship exists to regulate knowledge in an indifferent universe. Complete freedom of speech is destructive. No community can survive with absolute freedom of speech. Every culture is built upon lies and taboos. It is impossible to speak openly about everything. Certain words destroy trust between people. Linguistic boundaries are necessary for communal survival. Discourse requires censorship systems and informational limits—clear rules governing what may and may not be spoken. Literacy becomes dangerous when everyone has access to philosophical texts. The truth of power is always hidden. Barriers are required—television, for example. It protects the masses from philosophical thought. An electronic fence surrounding dangerous knowledge. This is a metaphor for civilisation itself. The idea of the city includes walls, gates, prohibitions, rules, taboos, and discipline. The Trojan Horse is the symbol of the virus. The city has always been the most dangerous place in the world. More disease, more crime, more death than the village—and less freedom. Yet people move there to become part of the crowd, to gain significance among millions of others. Everything becomes more valuable in mass presence. Quantity is the central principle of humanity. By what standards do intellectuals and elites judge society? How do they decide what is good or bad? What happens when experts disagree? There are no objective standards. Every judgement is shaped by personal interest and bias. What one feels to be good for everyone is merely a feeling. There is no shared

system of values—only individual opinions and cults. The myth of a new meritocratic class is dead. Those who rise in the global world possess specific traits, foremost among them uncompromising cosmopolitanism. These figures display many of the worst qualities of aristocracy without its virtues: superficial social obligation, total absence of patriotism, and lack of national belonging. They are unwilling to assume aristocratic responsibility. People without breasts and without civic duty. Conspicuous charity suffices—donations to museums replace responsibility. These are unreliable rulers with no real ties to society. Globalisation has turned elites into tourists within their own countries. Each day becomes another vacation in another residence. Denationalisation begins at the top. Global elites become brothers in wealth, drifting away from their homelands. A new class of world citizens emerges, residing in tax havens. The so-called creative class desperately imitates them. They admire cosmopolitanism and the absence of obligation to a nation. Patriotism is labelled backward; global ideologies are called progressive. World citizens belong to an international culture of work, entertainment, travel, leisure, and information. This detaches them from local realities. A new form of global locality is taking shape: an archipelago of artificial islands of pleasure. Floating cities. Monstrous yachts. There is no greater dissipation of energy than this. The super-rich democratic elites are the dinosaurs of the human race. Their disproportionately vast needs consume enormous energy and accelerate entropy.

Where do the digital nomads go?

People who travel the world while working online move in circles. They resemble conditioned white mice in an experiment, using the Earth as a treadmill. For them, movement itself is paramount, provided that it takes place only between picturesque and “interesting” locations. The new elite invests in an expanding network of global luxury ghettos for the creative class. A private world is assembled from wealthy neighbourhoods, yachts, villas, islands, schools, universities, hotels, and resorts. Some imitate the rich hippies of the 1970s, pretending to be poor and rebellious. Designer ripped jeans become the uniform of the global

rebel with a cause. Today, deliberately torn and dirtied jeans sell for more than custom-made Savile Row suits in London. Digital nomads queue for a ripped white T-shirt, available only in limited quantities and locations, its price rising precisely because of its scarcity. These people are completely detached from the everyday lives of ordinary people around them. They prefer to volunteer in Africa rather than help those living on the next street. This is known as white saviour syndrome. A privileged individual desperately seeks to feel like a good person with a higher mission. These saviours with a cause are the new global losers. People who do not understand the law of power. People without agency. People without their own will to power. Rich white trash with slave morality. Some of them even become influencers, because they require constant approval from the poor, who in turn imitate them. This new democratic elite controls the means of cultural production, shaping the meaning of words and setting the conditions of public debate. Today, there is little discussion of class struggle and little concern for the poor. The result is declining industrial activity, unemployment, the erosion of the middle class, rising poverty, increased crime, expanded drug markets, deteriorating public health, and deepening urban crises. There is no longer a sense of the city's borders, in any sense of the word. Anyone can become a citizen of the city at any moment. There is no shared system of values or higher ideals. The governing principle is simple: whatever works is right, because it makes me feel good. No one has the right to tell me what to do. There is no normality, no commonality, no morality. What I feel in my heart is good. We are the party of good people. Unlike the opposing party, which is not. It is essential to follow the good people who are saving the world. Conveniently, they are usually rich, successful, and famous.

The morals of slaves

What is the origin of power? Is there a hierarchy among lobsters, or a natural law of the stronger? Human power is not based on merit or practical care for others. Yet it must be believed to be so. How does this faith function? One may not believe, but one believes that

other people believe. Like buying toilet paper during a pandemic. One does not believe that toilet paper will run out, but once everyone else starts buying, one buys as well. This is the rule of the many. Belief emerges only when it is profitable. It is profitable to act like everyone else because this produces social prestige. Doubt is not a problem as long as it remains hidden. Faith itself produces truth over time, and belief itself becomes power. Napoleon did not rise because he possessed special qualities, but because he wanted to rise. He aspired to power and therefore obtained it. Power is not a by-product of doing good for people. It is destiny and an absolute goal. Doing good is merely a side effect of a strategy. This is a natural law. Desire is the essence of man. The desire for power is one of the highest instincts embedded in human nature. A person tends to strive for power; this is his momentum. Reason and imagination are bound to desire. The desire for power is the desire to exist at any price. It is free from morality and is not necessarily a desire for freedom. The wish of the slave is to be ruled. For Alexandre Kojève, history ends when there is no longer a difference between master and slave. When the object of desire becomes obedience, one serves the servants, as in Nirvana's song. This is a radical escape from freedom. Convenient slavery is the ultimate goal for most people. Death and desire are inseparable. Desire is a demand for something that does not yet exist. It is a longing for emptiness, a return to nothingness. Desire functions as an incentive toward non-existence. Death is the absolute fulfillment of all human desires. That is why masters are not afraid of death. The law of power always contains the threat of death. This is why people of honor, from samurai to mobsters, are ready to die. They live by a code of death. Not death from old age, but death accompanied by pain and suffering. Only this expectation can interrupt the endless cycle of desire. Otherwise, desire simply reproduces itself as a new desire. This cycle has no end. I can't get no satisfaction, 'cause I try, and I try, and I try, and I try, I can't get no, I can't get no. A life of endless desire is reserved for slaves and servants.

Metropolis

Aristotle's myth of the social animal is a fabrication. Why is it accepted as something innate to man? A person does not need a large society of thousands or millions. Take, for example, groups of chimpanzees in the forest. When their numbers increase, they split through conflict; when they decrease, other groups conquer them. This has been the case with Homo sapiens for thousands of years. Civilizations were created through language and storytelling. Only then were the poor persuaded to live and work their entire lives in crowded cities. Why was this necessary? What benefit does it bring to millions of people? Perhaps the answer lies in relations of power. The city is the embodiment of the law of power. With its intrinsic noise, filth, disease, crime, alienation, and poverty, the city is a vast madhouse, but the patients are not there to be cured. The purpose of large cities is to produce specific mental states known as anomie and alienation. All this is justified in the name of human dependence on other humans. The city generates a natural need for rules, discipline, and obedience. A division between masters and slaves. Power leaves no one alone. In the city, power is always near, and the city itself is a pyramid of power. The thesis of the rational individual and the justice of society has no empirical foundation. The idea that incentive systems increase efficiency and improve outcomes has failed. John Nash's mathematical models and game theory demonstrate that the optimal strategy is to betray one's neighbor. What these models do not consider is that a rational individual can lie to and manipulate any system based on automatic evaluation. The result is that people in positions of power exploit others to obtain rewards and privileges. Here is the rational man. Here is the beautiful mind. The social animal destroys society. Man is rational only when fighting for power and prestige. In rare moments of clarity, this terrible truth becomes visible, and it is immediately forgotten. Rebellion begins when people realize that their lives are governed by lies. Whenever young people exceed roughly twenty-five percent of the population, riots and revolutions appear throughout history—unless the young are sufficiently entertained. Then everything calms down and returns to normal. The culture of lies survives through periodic revolutions that rely on older lies. At some point, the system collapses because the young no longer believe in the language of deception. They

understand how the pyramid of power functions and want to occupy its summit. Whether they are prepared or worthy is irrelevant. Respect for tradition is merely another technique of control. The intergenerational transmission of the mythology of power is interrupted. New generations grow up without compulsory propaganda, information, and indoctrination. Trust in a glorious past that promises a glorious future disappears. Trust in a rational society dissolves. Without faith, the system begins to decay. The old languages of power grow obsolete, and the entire structure rots from within. But how long does it take for a cycle of lies to be exposed? Forgetting is essential for the revival of culture because it allows a new faith to be born. Forgetting destroys cynicism and transforms old lies into truth. The supreme art of hypernormalisation is to forget instantly, without waiting for a new cycle of deception. “Words whose sense is the most ill-defined are sometimes those that possess the most influence. Such, for example, are the terms democracy, socialism, equality, liberty, &c., whose meaning is so vague that bulky volumes do not suffice to precisely fix them. Yet it is certain that a truly magical power is attached to those short syllables as if they contained the solution of all problems.” — Gustave Le Bon

PSEUDOLOGIA 5:

Planned obsolescence of civilization

Civilization is an organised mistake. The ancient city of Rome was among the most dangerous places on Earth: violence, crime, corruption, disease, anxiety, uncertainty, congestion. How does civilization function? Fundamentally, it requires gods and rules. Gods are metaphors for human communities. Rules are the words of gods. Because people are cruel, gods and rules are cruel as well. Civilization oscillates endlessly between communion and alienation. How does the city operate? The rich grow stronger, their houses expand, and they require servants to maintain them. The rich have an interest in ever larger populations inhabiting their cities. Numbers increase their power and wealth. Walls are erected against the

incoming poor, and eventually ghettos appear. Space becomes narrower, more dangerous, and more expensive. Yet the rich become happier and more significant. Their free time is devoted to art and science. The importance of the rich depends on the territory they occupy. In practice, they rule the entire city. Whole neighbourhoods turn into empty investments. Houses resemble unworn shoes. This only makes sense if the poor are compressed into smaller and smaller dwellings. Luxury has meaning only in the presence of misery. Without the poor, vast houses and refined comforts lose their significance. Palaces without feudal peasants and servants are meaningless. When people perceive themselves as good and beautiful, others become bad and ugly. When people see themselves as successful and rich, others become poor failures. Rich and poor produce one another. Success and failure sustain each other. Happiness, wealth, success, and virtue exist only by comparison. This is relative deprivation. Civilization is a zero-sum game. What does it mean to have an entire city at one's disposal? Will Smith becomes a legend, while others are reduced to zombies. A particular form of alienation emerges: the desire to be distant from people while knowing they are worse off. They exist somewhere unseen, hidden in ghettos. Saint Augustine writes that God will allow the righteous to witness the suffering of sinners in hell so that the joy of paradise may be complete. A reversed form of relative deprivation. Everyone seeks to create need in others. Through need, power emerges. Objects also exert power over people. The more one owns, the less free one becomes. The less one eats, the more one loves food. A choice must be made between oneself and the objects into which one invests oneself. The less one has, the more one is. To be or to have. Accumulation produces alienation. What one possesses gains value because time has been sacrificed to it. To preserve that value, others must also desire it. Eventually, this consumes all time and energy. Control over time is lost. People become occupied with exchange. Possession and value outweigh use. No one truly needs the objects. Buying and selling becomes the point. Thrill lies in novelty. The product detaches itself from the user. Distance is maintained to preserve the perfect image produced by advertising. Use destroys allure. The object becomes ordinary. The individual no longer wishes to be a user but a collector. Desire is purified into value. Value depends on the desire of others. One wants what others want. Ownership then grants power over them. Possession holds the wishes of others. This is a form of communion without closeness. That is why the

market becomes central. Perfect communication is achieved within it. Labour turns abstract, even absurd. Exchange surpasses production. The product of labour becomes more than an object; it becomes its own ghost, abstracted and alienated. Money emerges as the expression of this ghost. Money replaces warm human relations. A monetary society wedges itself into small communities and shatters tribal bonds. Money is a metaphor for abstract power. It contains the principle of Legiathan. Relationships are maintained while distance is preserved. I Am Legend is precisely about maintaining distance from others in one of the most densely populated places on Earth.

Hermes rules

The greatest invention ever is the media. The medium is power. The messenger becomes the messiah. God Hermes grows more important than Zeus. Media unites communion and alienation in a single form. A perfect synthesis. Money is the ultimate medium carrying the most important message. A coin with an inscription, paper marked with signs. Human intimacy is frozen into an object, yet it can be switched off. Something like canned human relations. The message of money is that even family and friends can be bought. Human intimacy is stored in cold storage and given a long shelf life. Money has undergone a long transition, from shiny gold coins to dirty paper. Yet banknotes are decorated with beautiful images of kings and writers. This is no coincidence. Kings and writers are figures of power. Bundles of money are rectangular, easy to stack, easy to transport. Banknotes are far more convenient for accumulation. Pleasure ends when money becomes abstract capital. The accumulation of capital produces alienation because it extracts value from people. People with money turn into zombies. Their souls are preserved inside collective capital. Money enables an extreme degree of alienation. Why care about all the people around? Only those who have something to exchange matter. The rest become abstract images, names, and numbers. With them, one can do whatever one wants. Hermes rules because circulation has replaced presence, and exchange has replaced meaning. In a world governed by media and money, power no longer speaks—it moves. Hermes rules because speed triumphs over truth,

and transmission over understanding. Power belongs to those who control the channels, not those who seek meaning. What cannot circulate is condemned to silence. What circulates endlessly no longer needs to be true.

The savage is noble

Thomas Hobbes is not right about the primordial state of man. It is not bellum omnium contra omnes. Even then, humans possessed a rich emotional and inner life. People can live well under primitive conditions and outside large societies. City life in postmodernity resembles far more a true "war of all against all." Urban existence officially produces schizophrenia. There is scarcely a worse form of life than the big-city ghetto. If people can endure such conditions, why should they be provided with affluence and happiness? Scarcity and harsh treatment make people susceptible to discipline, organisation, and control. Happiness and prosperity are merely fashions. Like all fashions, they are useless and cannot serve as the goal of life. The conspicuous happiness and prestige of the rich function only to distinguish them from the poor, as symbols of power status. If such status were accessible to all, the hierarchical system would collapse. Why, then, is government considered necessary? Only because it is powerful, not because it is just. Strength is equated with goodness, and might is taken as right. This is never said aloud, because it sounds improper, yet it is constantly accepted in practice. Quantity is always decisive. More is always better. Constant growth is the rule. Population increase and rising purchasing power are treated as signs of a good life. Mass happiness is valued above all else. Yet the masses are an abstraction. Power is not concerned with how people actually live. It requires a calculable measure of happiness, a token to be used as justification and bargaining chip for rule. Thus, mass communication produces mass alienation. The greater the number of people, the greater the alienation. The problem lies in the scale itself: large numbers render the individual meaningless as a singular unit.

Marx vs. Rolling Stones

Nothing fatal happens to the worker under late capitalism. He slowly transforms into a post-worker who becomes part of the system and is content with his life. His alienation from labour alternates with moments of communion and the joy of mass events. His work is largely verbal and communicational. His office is his home, and his home is his office. Home is where work is. Pop music was created precisely for working people. The aristocracy has no need for such music. Aristocrats are, in essence, non-working people. A specific fashion is produced for every class. Torn jeans today cost as much as a custom-made suit. Old vintage T-shirts are sold as luxury items. It is the complete victory of proletarian fashion over aristocratic fashion. The establishment needs the proletariat. There is no need for its total enslavement or destruction. Hegel already explains this in the dialectic of master and slave. The two are mutually dependent. Even in a world of robots and artificial intelligence, human slaves are still required because of their numbers. The value of power is measured by the mass of people subjected to it. An army of robot clones has meaning only if it defeats an army of humans. Mr. Smith can be multiplied endlessly in The Matrix, but the empty copy has no real value. To rule fully, one needs living, different people. In early electronic games, the audience consisted of three identical virtual faces endlessly repeated. Contemporary high-budget games require massive teams and millions of dollars to simulate a convincing virtual crowd in a stadium. Today, the most expensive thing in cinema is filming on real streets. In the 1970s it was done for free; now it would cost millions, if it were even possible. In Synecdoche, New York, the protagonist hires people and constructs a vast set that resembles New York itself. Like Borges' map that grows larger than the empire, the set eventually exceeds the city. He does this to recreate his own life. He hires actors to play himself, his relatives, and everyone he has encountered. It becomes an endless psychodrama in which he appears as God. He controls the entire spectacle. All others are minor actors. Everyone else becomes an audience. Is this not the condition of divinity? Is this why people seek fame? To become the main actor in the theatre of the world? Is this an absolute human goal? To reorganise the world around oneself in order to stand at its centre? This is also the logic of the Joker. A loser who saw no point in living and bought a gun to kill himself. At some

moment, he realises that people like him precisely because he is a loser. His failure becomes popular. He becomes the leader of a movement of losers. The city of Gotham descends into chaos. An abnormal leader for a sick society. When the police drive him through the city after he shoots the television presenter, riots erupt outside the car window. A policeman tells him that he is a freak and that everything is his fault. The Joker replies, 'I know. Isn't it beautiful?' Instead of killing himself, he reshapes the world so that his life acquires meaning. Now he feels significant. Perhaps this is why the film was so popular. It offers a plan: bring a virus into the world, make it worse, and become important. This may be the hidden motivation behind many careers. Like Herostratus or Nero. Let it burn. After me, the flood. The essential thing is that it was done in one's own way. 'I did it, I did it my way.' This is the goal of every pathological narcissist, though few openly admit it. One cannot openly declare such motives to the people one seeks to control. That would be a poor strategy. Masks are therefore necessary. Hypocrisy and doublespeak are required. An ideology must be constructed. People long for a beautiful promise, a lie that crowds expect, accept, and desire. They want to be deceived. It is by the skill with which one lies to them that they choose their master. When speaking of crowds and power, the wisdom of Gustave Le Bon becomes indispensable. The sympathy of the crowd has never been with silent masters, but with brutal tyrants, to whom it erects the tallest statues. Caesar is the type of hero the crowd loves. 'His insignia attracts them, his authority overawes them, and his sword fills them with fear.'

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6. VERO INTERVERTO, the 6th dogma of Neo-Legalism

Language exists for deception.
The great lie is that nature contains order.
Order is human-made, sustained only by human will.

Language replaces violence.
He who knows Legiathan needs neither violence nor words.

Words take away the freedom to create value.
Freedom exists only in choosing when to rule
and when to obey.

People are born liars.
Intelligence is rooted in deception.
Lying avoids conflict with nature
and creates pseudo-worlds.
It gives power over man.

True power does not need lies.
Lying has meaning only between people.

Legiathan is in every person.
The truth about power frees the individual
from the doomed belief in conspiracies.

Lying binds people to stories.
Truth is acceptance of mortality.
Truth is violence. Truth is obedience.

When nothing is true or false,
nothing good or bad,
Legiathan remains.

Vero Interverto.

LEVIATHAN 6:

Growth against stagnation

Capitalism, as a system of power, requires a constant fear of peace and balance—growth set against stagnation. Power must remain flexible and adaptive, regardless of risks and transformations. In this sense, capitalism is perpetual motion. Its defining quality is the willingness to abandon its own core values in the name of growth. Capitalism makes alliances with the devil before breakfast. Its true enemies are not communism or dictatorship, but feudalism. Feudalism signifies stagnation, peace, and balance. It implies minimal change in power structures and stable control over property. Under capitalism, property circulates rapidly, like chips in a casino. People are trained to accept the logic of gambling. Constant risk becomes a way of life. Yet the bank always wins. Who stands behind the bank in the casino of capitalism? Almost always individuals with feudal thinking and long bloodlines. Casino owners never place bets on the roulette table. Feudalism offers zero social mobility and a cemented pyramid of power. There is no inflation, prices are regulated, and the state is closed. Most citizens cannot travel, cannot seek new work, and cannot even articulate what they want. Japanisation has become the new reality of the global economy. Feudalism implies censorship. China represents a postmodern techno-feudal system. Only two things truly matter: energy and food. Total control is exercised over the entire socio-economic process of providing them. Curated information and tailored knowledge are the only effective means of producing consent in a vast population. The consent of the vocal majority is both the first and the final objective of the state. The only promise a government can genuinely offer its people is continuity: another hundred years of the state. The assurance that state power will endure, consolidate, and expand.

Cold War was a wordplay

The Cold War was a great bipolar model. On one side, capitalism expended energy; on the other, feudalism preserved it. A part of the world was kept in reserve, separated from the culture of consumption and the endless pleasure of the masses. Another part lived in a near-religious asceticism in the name of humanism, global good, and justice. This left an empty territory yet to be conquered. The possibility of rapid growth was postponed. But at the beginning of the twenty-first century, the empty spaces came to an end. Russians drove Mercedes and listened to Walkmans. The Chinese ate burgers and drank whisky. It was the end of growth. Yet the danger of returning to feudalism appears the moment movement stops. The Earth is already fully distributed and parcelled out. There is nothing left to conquer. That is why attention turns to Mars and to the Metaverse. Development and motion must continue. Electric cars replace diesel cars. The old must be destroyed so that the new can be bought. The sharing economy emerges, along with fictional capitalism. Virtual spaces are put up for sale. The price is paid in cryptocurrency. What is fictional capitalism? It is capitalism based on fictitious assets. Companies possess no real property or production, yet their shares carry enormous value. Investment takes the form of popularity, faith, and desire. Giant corporations create emotional bonds between people. They rent friendships and sell recognition. Fictional capitalism trades in people themselves, or rather in human profiles. Even in virtual environments, desires are still realised. In feudalism, desires are suppressed. Everyone stands still and is content. The Cold War itself was a play on words. The real struggle has always been between the new and the old. Liberal democratic capitalism opposed the neo-feudalism of late socialism. New against old. Today, this opposition takes another form: a constant war between the young and the old. As Freud describes it, it is the clan of brothers against the father. On the one hand, the brothers want to seize his power. On the other, they regret killing him and are filled with guilt. They quietly create a cult of the dead father and appoint the strongest brother as the new one. Even the pandemic is an expression of this intergenerational war. The virus is a metaphor. The young arrive at our places regardless of healthy diets or daily running. Memento mori. The consequence of this

truth is a psychotic reaction: panic and the denial of death. After the initial panic comes a quiet attempt to return to normality and to sweep the truth under the rug. Death does not exist for me. I will not die. The world will simply disappear. Ageing is not a problem. What does it matter if one lives a little longer when one is already old and weak? Old people will die anyway. But the young must take power. The world is always theirs, and one day they openly attack the old. They do not wish to learn from their experience. They are not interested in their wisdom. They want to gain their own experience and impose their own theories and forms of knowledge. This is how one becomes old. Intergenerational conflict is in the air. The riots of the 1960s and the Red Guards never reached real power. Today, teenage billionaires exist. This intergenerational tension accumulates like a global pandemic. It needs a spark, a torch to illuminate these unresolved problems. Old people hold power and refuse to give it up. They live longer and longer. Like Immortan Joe. The road ahead is Fury Road.

What does totalitarianism mean?

What does the new totalitarianism mean, according to Herbert Marcuse and Sam Vaknin? New totalitarianism appears as a harmonious pluralism in which contradictory ideas coexist in apathy. Fiction undermines everyday experience by presenting it as untrue. Group illusions acquire value. Concepts become ritualised and immunised against criticism. Magical terms and ritual words are driven into the collective mind. Words become declarations with performative power. It is like casting a curse: once spoken, words cannot be taken back. Convenience and mental stagnation are preferred to freedom, equality, and brotherhood. Economic progress inevitably leads to mental stagnation. Capitalism and communism alike restrain their own development, fearing the possibility of achieving a quality of life that would remove the foundations of domination. But why? Why are they afraid? What is so threatening about a life without dominance? Is there a hidden danger? Perhaps the danger of truth lies in the fact that such a life is impossible. The illusion of justice and the utopia of

self-government are necessary. Higher ideals cannot be entirely rejected. Humanity has not fully abandoned hope or destroyed faith. The memory of utopia, of glorious revolution and perfect anarchy, continues to smoulder. False faith always functions. Hope itself is only a linguistic construction. This is the absurd one-dimensional language, vaccinated against criticism, refusal, and protest. It is a linguistic order that commands belief in freedom and equality. The concept of brotherhood no longer seems fashionable; it sounds too nationalistic. This doublespeak demands meaning through form alone. Yet it can be criticised only at the level of formulas, which remain unambiguous. Language becomes immune to dissent. Language becomes a trap, a hypnotic formula. A sequence of repeatable nouns paired with the same explanatory adjectives. Fixed expressions that constitute the anti-historical nature of a functional language of oblivion. This is the language of Legiathan. The global language of power. It is a language that destroys emotional memory. Memory is dangerous. Memory separates people from the authority of factual data. It is safer to lie through facts. The one-dimensional man is governed by internal forces of restraint, contraction, deterrence, and regression. Culture itself becomes merely a tool for limiting human capacities.

Culture is property

The cultured man is the one who has, not the one who knows. Culture is property. The word culture comes from the Latin cultus, meaning ‘care, labour, cultivation’, and refers to the cultivation of land. Culture arises from private property. Property owners control culture in its entirety, including knowledge, morals, and aesthetics. Beauty becomes an industry. The bearer of the latest techniques of the beauty industry is considered beautiful. The same logic applies to education, ideology, and religion. There are visible tokens of expertise and merit. A culture of compulsory success and rapid results emerges. A world of constant eminence. Positivity replaces identity. Culture is mass-produced. High art has become interior decoration imposed by an army of cultivators: creative critics, analysts, commentators, artistic experts, interpreters, and mediators. Any genuine intellectual effort becomes

unnecessary. Influencers prepare ready-made models for thinking, evaluation, and analysis in advance. There are tables for evaluation. Give the film five stars out of ten and be silent. Individual perception is no longer the basis of communication between people. It is more important to exchange pre-prepared opinions. Who are you to have an opinion? The real opinion must be public. The expert chosen by the crowd is allowed to speak. He possesses the power of likes. The one-dimensional man once read the analyses instead of the originals. Today he reads the comments beneath the analyses. Common culture ceases to be a human goal. Mass-produced kitsch becomes a form of daily violence against the individual. Aggressive, invasive, and relentless. There is no right to dislike. Culture no longer unites people and becomes a source of envy. Beauty turns into a tyrant. Beauty enslaves the world, or at least the thirst for beauty does. External motives replace internal ones. One becomes more attached to things than to people. He becomes emotionally weightless. Products indoctrinate him. He communicates with them. They sustain a false consciousness that is immune to social reality. One spends more time with objects than with people. And it feels good. Is that so bad? Time well spent with objects. Subjects merely waste time. Only one person can consume most of your time, even if that person is on television. This is the goal of the game of popularity: to attract attention and waste the time of others. Recognition becomes the essence of success and the philosophy of life. People are means, not ends. Man becomes a charming puppet. An escape from freedom into pseudo-culture. A model for a future post-cultural world. Fake culture functions more efficiently. Once it begins to work, it continues by inertia.

Every power is from God

Sociologists say that life in Europe is getting better. People are simply spoiled, well-fed crybabies. Little emperors. Parents have built everything around them. They only talk on the phone and type. It is a sin to work while living parents are alive, says the spoiled child. To be spoiled is a form of pleasant slavery, deeply rooted in folk psychology. Some people are ready

to die for the right to live in slavery. They insist on it, cling to it, and are proud of it. The Slavic word for 'slave' (Russian rab) means serf or subordinate and comes from the word 'work' (rabota). It also means domestic worker or child and is the source of the word robot, coined by Karel Čapek. The Slavic word for a small child, servant, and orphan shares the same root. Children were slaves. Domestic workers. Today they are emperors. This reversal produces problems. The English word 'orphan' is associated with the Slavic rab, meaning deprived of a father, without an author, without a master. An orphan is a person deprived of free status. A man with only one name. Only the father's name grants freedom. Only a free father can be the true master. The paradox is that only as a slave to the father does one have the chance to become free by inheriting his name and power after his death. The Big Father figure has returned to global culture. People are no longer orphans. This is a process of refeudalisation. Already in the nineteenth century, public space was privatised. Now the same process unfolds in virtual space. A space in which all power belongs to the administrator. God's kingdom in an imagined territory. Techno-feudalism. The administrator performs the work of God. One must obey. Power in Greek is exousia: privilege, strength, opportunity, competence, mastery, authority. It derives from exesti, meaning that which is correct and recognised as correct by all. The obedience of millions is a law above themselves, writes St Paul. A law of power invested in conscience. Conscience means a sense of justice, a moral sense, from the Latin conscientia, 'shared knowledge'. All real authority comes from belief. Vox populi, vox Dei. People are mostly alone when they are with myths. 'We are alone when we are with the myths,' Philip tells Alexander in the film of the same name. Myths are mental mechanisms that allow solitude. Solitude with those who are no longer alive. They permit conversation with eternity. Facts are hidden and forgotten, stories are told, and one day they become myths. But the gods never allow humans to become too strong or too beautiful. Why, then, are they created? Because otherwise only the Titans remain. Uncivilised, nature-bound monster gods. Zeus must be endured so that the Titans do not return. Leviathan and Behemoth once again. Order and chaos. Prometheus, a Titan, shaped man from mud. Why? No one knows. Prometheus asked Epimetheus, another Titan, to distribute qualities among earthly creatures. By the time he reached man, Epimetheus had exhausted all gifts. Prometheus therefore made man stand upright like the gods and gave him fire. Perhaps

humans are monsters like the Titans. They share the same essence. They carry chaos. That is why people prefer to be ruled by the order of Leviathan rather than the chaos of Behemoth. Chaos resides within them, and they fear it as much as they fear themselves. People are more afraid of being ruled by other people than by gods, laws, or ideas. Alexander the Great embodies the idea that a man can rule the world. Is this not too dangerous? The monster within man is released. That is why kings require divine sanction. Power must be authorised by the gods. Alexander's personality is merely symbolic. What matters is the idea of a world united under a single system of power. Eighteen cities named Alexandria were founded. A world empire of reason and knowledge. A global Hellenistic civilisation open to all religions, ethnicities, and races. Yet Alexander's dream fails. Christians burn the library of Alexandria. Still, the idea of ruling the world survives.

PSEUDOLOGIA 6:

The bright side of slavery

Masses are required by both feudalism and capitalism. Their existence confirms the greatness of the masters. I am a higher-quality human than those millions of serfs. I am different. Proud, strong, and free. The abolition of serfdom was a grave mistake. All unfree people were left homeless in a deeper sense. The relationship between slave and master implied mutual belonging. The abolition of serfdom resulted in a loss of identity for both masters and slaves. What was the reason for this act in Russia in 1861, for example? It was not kindness. The real motive was that aristocrats would finally be able to sell their land. Before that, this was impossible because land came together with the people who lived on it. After 1861, aristocrats sold their estates and went on spending sprees across Western Europe. Prior to this, they functioned as families for the serfs. They bore responsibility for them. Once serfdom was abolished, everything was reduced to money. Land could be sold, and people were declared free to take care of themselves. This was also the goal of the

Decembrist revolt of 1825. Western European values and ideologies strongly influenced the Decembrists. They did not wish to be responsible for peasants or land. Some of them did not even want a relationship with Russia. They were almost ashamed of their homeland. This attitude persists today within the Russian oligarchy. Their dream is for their children to marry into European aristocratic clans. This is seen as the moment when Russian nobility might be reborn. Nobility has always been ashamed of its own people. The serfs, meanwhile, were declared free. They could travel and work wherever they wished. But what if no one wanted them? They became redundant. Thus, the global proletariat was born. Like migratory birds, people follow wages. The homeland becomes wherever the job is. People detach themselves from land, nation, cultural traditions, ideologies, religions, human rights, and collective memory. Just as there was mass migration to America in the past, today jobs are offered globally. They promise opportunities for wealth and status within a global corporate society. The for-profit corporation is a highly sustainable institution that stands above the state. It dissolves nationalities, religions, and cultural differences. People are compelled to work and live together, united by a single dream: success.

Roles instead of jobs

The old professions are slowly disappearing. Old people too. No country for old men. Everything is in constant motion. Anton Chigurh asks: if the rule you followed brought you to this, of what use was the rule? The old rules have vanished, while new ones have not yet been established. It is a period of interregnum, between two kings. History shows that large groups can survive relatively satisfied and calm under conditions of complete inertia, isolation, and the absence of ideology. This sounds like a mid-range scenario for the future. Why clean your room if it will get dirty again? Why fix it if it will break again? Things unfold perfectly well without your participation. You lie down and observe what happens around you. Winnie the Pooh meets Jeffrey Lebowski. You can be certain that the long-term outcome is always bad. Everyone knows this. Sooner or later, everything collapses. Everything sinks into oblivion. This is what the observer in the corner has learned. The man who does nothing

but watch from the margins of collapsing empires. Why maintain something that is slowly and inevitably dying? Why make the effort? Only to delay the collapse. What is gained by this delay? Perhaps nothing. Things should be allowed to remain as they are. Marx notes that the psyche lags behind urban civilisation. Declining cities become symbols of alienation and anomie. Cracks in the asphalt are cracks between people. This is not an accident but a desired effect. Part of the cycle between communion and alienation. Developed cities mask alienation with beautiful façades and renovated old buildings. A display of liveliness. Compensation for deliberate distancing. Man develops his mind in solitude. Alienation becomes distance from the foolish crowd. The madding masses. The bewildered herd. People born without an inner need for freedom. What is freedom? Sovereignty. Supreme power over oneself. Yet power is always interpersonal. Power over whom? To rule oneself and others. The moment one frees oneself from the slavery of others, one becomes their master. Why forcibly liberate anyone? One should assume that the servant is content. Freedom is nothing more than an inner desire. It is the ultimate goal of existence and is available to anyone. Yet it remains elusive for most of humanity. They simply want more and more. Slaves of desire. Freedom does not mean the cessation of work. After all, Sisyphus built the world. Architectural designs are insignificant compared to the craft of workers. The labour of slaves is what truly matters. Anyone can have ideas. Every child can draw a building. Any engineer can calculate its structure. But not every worker can build it. A brigade is required. A community. Experienced people accustomed to working together. Only then will a building endure for centuries. Architects are rock stars. Builders are musicians. Their labour is an art form that only they can perform. Today, this art is lost. What remains are empty designs and purely functional structures. LEGO-like assemblies. Buildings without spirit. Architecture becomes a charade. One merely plays a role.

Alienation machine

A city is a machine of alienation. That is why people flee to cities: to be alone among millions, to acquire a new identity every month. A concrete anthill. There is no other purpose beyond

control, hierarchy, and power. In the city there are rules, rents, and loans. The urban individual navigates between buildings, chasing goals and avoiding human obstacles. A total refusal of traditional, family-based communion. A struggle for new connections, groups, lifestyles, and identities. Attempts to reverse alienation. Compensatory mechanisms. Fashion replaces lost bonds. Nylon replaces organic tissue in the psychological structure. The aspiration of the modern narcissist is to be sociable. Conspicuous sociality. Speaking on the phone while surrounded by people. Maintain the connection at all costs. Keep the channel open. Man is unwired yet permanently online. Notifications arrive every second. And yet there is no human connection. The number of Facebook friends becomes a measure of social success. Every career depends more on circles of influence than on merit, talent, or experience. It depends on the environment. Success is the outcome of communication. Of networks. Fame emerges from connections, not creativity. Other famous people must recommend you, legitimize you, praise you. How does modern art function? The artist must already be famous. Museum basements are filled with unseen paintings. If everything were exhibited at once, prices would collapse. The law of the art market prevails. The danger of oversaturation. First, art experts must be paid to speak only about selected works. This is the culture of bestsellers. One book is placed at the centre of the bookstore and all attention is directed toward it. Thousands of others wait in silence. Networks of successful artists producing bestsellers and chefs-d'œuvre. They employ stereotypical forms of communication to reach a global audience. They perform public gestures according to PR strategies. Ersatz communication. Surrogate sociality. Charade charity. Public pursuit of visibility. Good deeds become bargaining chips. Capital of virtue. Systemic parasitism. Conspicuous connectivity. Life unfolds beyond good and evil. Crimes without punishment. Is it possible to live without morals? As in Crimes and Misdemeanors. In reality, obligations persist. Life continues. There is no time left for God or morality. What happened to Hitler? He slipped away.

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7. LIBER POPULUS, the 7th dogma of Neo-Legalism

Democracy has never existed without slavery.
Power decides who speaks, where, and about what.
The larger the democracy, the less freedom its citizens have.

Rhetoric helps the aristocracy recover its lost power
without risking life for honour.
But words cannot replace honour.
Democratic laws kill direct power
and create blind automatism.

Political reality is a struggle between opposites:
anarchy and monarchism — postmodern neo-feudalism.
Power decentralises into small kingdoms, always in conflict.
This slows deadly centralisation
and keeps power human and direct.

Ideologies of nation-states are Legiathan's enemies.
They build super-bureaucracies and false power.

Neo-legalism creates new unions of small communities
where power is direct and personal.
Legiathan returns power to the strongest.
The rule of the great brothers.
Liber Populus.

LEVIATHAN 7:

Cuio Regio Eius Religio

He who rules also imposes religion. This is the principle established by the Peace of Augsburg in 1555. Power is always associated with a form of faith, with a story that binds people to gods. Life must appear interesting and dignified. It cannot be governed without the illusion of justice. Only a lie can explain everything. A lie is easier to remember and more convincing. Facts are forgotten quickly. Any organised and motivating narrative can be called a lie. Conversations about serious matters should be avoided. Serious thoughts are never shared directly. Nihilism becomes the only viable mode of thought. Nature itself is illogical. Logical constructions are temporary. Abstract thinking, pursued consistently, leads through hermeneutics to nihilism. Everything is interpretation, constantly shifting. Every translation depends on time. More time produces a new meaning. Existence is nothing but a sequence of events, something that happens continuously. Truth has no fixed position. It exists only at the moment of its utterance. It is bound to time. All ontologies are merely human interpretations. There is no correct way to read the Bible. Every ontology is personal and eventually reverses into hauntology. Do you remember what Silenus told King Midas about the meaning of life? 'You, seed of an evil genius and precarious offspring of hard fortune, whose life lasts but a day, why do you compel me to tell you what it is better for you not to know? For he lives with the least sorrow who knows nothing of his misfortune. For humans, the best is not to be born at all, not to partake in the excellence of nature. Not to be is best for both sexes. And the next best, once born, is to die as soon as possible.' Truth is a dangerous thing. At the very least, it is ugly. It destroys hope. Lies restore it. Truth is always linked to death. History is the story of the corruption of truth. A story of humanity's separation from God. The rupture of the slave from the master. And, as a consequence, the disappearance of the self. The first man carries the name of his master. The Father's name. The name of God. The name of the King.

Are our worries about the future biological?

What will happen in the future? Are these anxieties merely biological? Are people truly afraid of the extinction of the human species? And if so, why should this matter? The deeper fear is not extinction but the collapse of the economic system and the return of poverty. Entropy is the supreme law of nature. Legiathan is nothing more than a worldview grounded in entropy. This worldview explains the world by linking past, present, and future. Its aim is to provide a mode of thinking that remains stable across time, something that holds true in different historical epochs. Ideology seeks resilience against fate. The second law of thermodynamics offers precisely such a foundation. Energy can only be expended. Matter and energy move in a single direction: from usable to unusable, from accessible to inaccessible, from order to chaos. This is the worldview of Legiathan. The first law of thermodynamics states that matter and energy are conserved and cannot be created or destroyed. The second law states that they can only transform in one irreversible direction. Everything begins as structure and inevitably moves toward disorder. Energy can only be dispersed. Entropy measures this movement toward chaos. This means that history understood as progress does not exist. Science cannot deliver a more ordered future. Take note. Human civilisation will not endure indefinitely. In the end, everything concludes badly. Before that end, however, certain goals must be reached. A peak must be attained. There must be achievements in the organisation of human life. The law of entropy governs physical reality alone. It does not apply to the imaginary realms of history and ideology. History is created only by God. People create ideologies. History must end with the death of God. Ideology must end with the end of man. What is the final ideology? The one that anticipates the end of the story itself. According to the Greeks, history unfolds through five ages. Every meaningful story consists of cycles of ascent and decline. Growth is not evidence of a higher order, because it necessarily gives way to chaos. The medieval worldview holds that life is miserable, and that redemption may occur only in the next life. From this emerges the idea of linear history: a movement toward something better, a progress toward perfection. There are no personal goals, no desire. Society is conceived as an organic whole guided by Fortuna,

a moral organism in which each individual fulfils a predetermined role. The modern worldview introduces the notion of human progress and historical advancement. The Age of Machines approaches. Deus ex Machina. The world accelerates and expands. People begin to think like machines and resemble robots. The gods themselves become mechanical, emotionless entities. Order is sought through mechanical paradigms. Adam Smith formulates an economic theory based on the belief that natural laws must be obeyed. The invisible hand expresses this faith. It sounds like a magical mechanism, an innate economic law. Gradually, however, the invisible hand becomes an iron fist. The economy turns into an instrument of power. Rudolf Clausius introduces the concept of entropy as a measure of energy that can no longer be used for productive work. Energy is expended and scattered. In a closed system, entropy inevitably reaches its maximum. This is a difficult truth that is deliberately forgotten. People believe only in the first law of thermodynamics. Energy is never lost. What is forgotten is that energy is usable only for a limited time. There is always a cost. That cost appears as degradation and decline. Memento mori. Everything ends badly. All useful energy will be dispersed. Entropy will reach its maximum. Chaos will prevail. 'Things fall apart; the centre cannot hold. The ceremony of innocence is drowned. The best lack all conviction, while the worst are full of passionate intensity.' The question remains: what is to be done with useful energy? What Is to Be Done? Что делать?

History is not made by happy people

Civilisation was never part of the plan of creation. Enjoy it while it lasts. After that, the price must be paid. There are only fragile islands of peace and reason, brief historical cycles of knowledge, understanding, and development. Then it ends. The end itself is something people strive toward. Infinity is the greatest horror. Entropy can only be slowed down. By the way people act, they determine whether energy is dispersed faster or more slowly. Here science meets metaphysics and ethics. How is life connected to the second law of thermodynamics? Living organisms absorb free energy from their environment. According

to Erwin Schrödinger, life survives by feeding on negative entropy. Organisms live by extracting order from their surroundings until exhaustion. There is a constant movement toward equilibrium. This equilibrium is called death. Dead organisms cease movement and begin to decompose. To slow down death, living beings absorb free energy. Living systems are open systems. For Bertrand Russell, every living organism is a kind of imperialist, seeking to transform as much of the environment as possible for its own benefit. Energy accumulation lies at the core of this process. Power accumulation is the law of Legiathan. Life dissipates energy and renders it unusable for future purposes. Natural selection preserves only those organisms that increase the total circulation of energy through the system. Energy flow and accumulation are maximized. This results in small islands of order surrounded by ever-expanding oceans of chaos. Only Homo sapiens can rely on all kinds of tools to secure possible energy. This is due to the large human brain. Yet these tools are exosomatic: they store memory outside the body. They are not endosomatic organs. The brain attempts to create pockets of order and reserves of free energy to ensure survival. Human cultures function as tools for extracting energy from the environment. This is, of course, entirely unsustainable. Sapience developed the brain at the expense of the stomach and jaws. The brain, however, serves primarily collective organisation. The thinking ape begins to form larger groups. This produces automatic symbolic power structures. The shaman becomes the leader of the tribe, not the alpha male. This development is directly connected to entropy. The first and second laws of thermodynamics operate as absolute principles of civilisation. They can be violated only partially, and only within the imaginary realms of ideology. Energy is the foundation of human culture and of life on Earth. Once again, the question arises: how is useful free energy employed as a collective project? Is energy used for the common good? What is humanity doing as a global community? The answer is clear. Humanity simply conquers and exploits planet Earth, and not in the most elegant or organised manner. But it is the only path available. All human problems can be resolved only by completely conquering the energy accessible on the planet, including the imaginary problems produced by human fantasy. There can be no peace between culture and nature. Nothing is achieved through kindness or positive thinking. Smarter hippies understood that energy is only temporarily available. Power in society belongs to those who control exosomatic

instruments. These tools generate class divisions, exploitation, privilege, and poverty. All are dependent on energy. The fundamental principle of the universe is scarcity. There is not enough of anything for everyone, including power and freedom. One must learn to live with limits. To locate the boundaries of existence. To strive for temporary balance. The aim is to postpone the point of decay. The most effective method is bureaucracy and stagnation. Bureaucracy expands in order to maintain the maximum quantitative flow of energy through institutions. Institutions become increasingly complex, and the energy required to sustain them grows accordingly. Eventually, the institutional complex becomes so centralised that it consumes more energy than the system can provide. The mediator of energy becomes its primary user. Parasitism is entirely natural. The messenger seeks to appropriate the power of the information carried. The messenger becomes the message. Hermes seeks to overthrow Zeus. The mediator controls the entire system. The end approaches. The final stage is disintegration. The threshold of decay is reached, entropy peaks, and collapse follows. What comes next is a cycle of colonisation, a search for new sources of energy, for free energy that can be exploited. Colonial administrations are designed to increase energy flow from colonies to the centre. As chaos grows in the colonies, bureaucracies and armies expand. Increasing amounts of energy are redirected to the centre. These administrations become parasitic institutions. Once again, the messenger becomes the ruler. Delaying entropy requires minimising the passage of energy through intermediaries. This is unnatural. God signifies low entropy. That is why God is a fabrication. God represents eternal stability, eternal thrift, eternal modesty. An entity that does not disperse energy.

PSEUDOLOGIA 7:

Yuval Harari vs. Sam Vaknin

What is called Homo sapiens consisted of many groups that mixed with others. They constantly waged wars and committed genocides among themselves. The result was a larger brain and a smaller stomach and intestinal system. The question then became what to do

with this brain. The first obvious answer was to cook and preserve food. This created free time, because people no longer had to chew endlessly or hunt every day. Accordingly, large muscles were no longer necessary. Free time and an enlarged brain gave rise to fictional narratives. These emerged as a new form of power. Myths. A form of power far stronger than muscle. This is the power of language. Mythologies created much stronger communal bonds, capable of holding together up to 150 people as a single extended family or tribe. Ideologies, in turn, can hold together enormous groups of people. Multinational corporations are a clear example. They are fictional organisations. Huge fictional bodies of people. A Limited Liability Company. No one is responsible as a person. No body, only spirit. A legal entity, a virtual pseudo-state with citizens bound by contract. Once belief in revenue, growth, and profit collapses, the corporation is taken over. An endless cycle of mergers and acquisitions follows. That is why belief in profit must be constantly sustained by the chief corporate narrator. In every belief system there is an abstract narrator. Some fictional origin figure from whom the story flows. This narrator possesses godlike power. A demiurge. That is why the narrator is always abstract. It is never fully clear who the CEO really is. He is a shape-shifting figure. It is unclear whether the corporate author originates the story or merely retells another one. There have always been many would-be messiahs. False prophets of business mythology. Authors of new gospels. People pretend to accept every new success story. Novelty and belief in profit are more important than money itself. Language is not designed to describe existing things and raw facts. Words are not directly accessible to the senses. Humans crave the imaginary realities that language creates. Language gives one person immense power over others. Words can make millions work toward a common goal. Mythologies are created for nations, religions, democracy, the economy, corporations, and human rights. All of them are stories of power. A cognitive revolution took place around seventy thousand years ago. Human knowledge entered the fast lane. Disorganised individuals had no chance against well-structured families and tribes operating with action plans based on accumulated knowledge and experience. Homo sapiens became the supreme ruler of the Earth. It is therefore entirely natural that a few thousand blood-related individuals control the lives of the remaining eight billion. Real power belongs to the few. The rest is simply humanity.

Trading with strangers

No one used to trade with strangers. Trust is required in order to trade with people outside one's extended family or tribe of roughly one hundred and fifty members. To establish trust between people engaged in economic activity, shared gods, myths, religions, taboos, totems, or laws are necessary. Trade with foreigners and strangers gave birth to civilization. It became the foundation of money itself. A new skill emerged: the transfer of vast amounts of information about human relationships. This information is preserved in written history and re-learned by every generation. Sociology, urbanism, and economic management make it possible to create groups far larger than tribes. These groups are built on systems of trust, desire, and incentives. Every large human group rests on a shared mythology. Cooperation lies at the heart of progress. It is part of the evolution of the species. The reverse of cooperation is alienation. If mythologies collapse, humanity returns to the age of hunters and gatherers. Stories are essential for uniting people, but stories must be told personally. Written stories alone are not enough. A narrator is required. The ruling ideas are always voiced by the best storytellers. The invention of fiction marks an extremely important moment. A well-told lie unites strangers. They can trade together and fight together in the name of a story. They can even die for an idea. This produces multiple invented realities. Novelty and diversity inject energy into culture. Homo sapiens displaced other archaic human subspecies that lacked artistic skill and symbolic thought. People needed to preserve information about preserving food. This required a larger brain rather than a larger stomach or jaw. A large brain is needed to understand climate, territory, animal migration, and countless environmental details. Nothing has changed in this respect. It is not crucial for anyone to know market conditions in China or real estate prices in Casablanca. Such knowledge is linked only to potential profit. A child does not desire money. Wealth is not required in order to live. What is required is knowledge of one's immediate surroundings. An unexamined life is not worth living. Homo sapiens transmitted knowledge personally, through direct experience and training. To this day, this remains the most effective form of education. Repeat and learn until it works as demonstrated. The brain is a device for managing needs and desires. It did not evolve for idle contemplation. Thought developed in

the service of consumption. Humans spent generations memorizing what earlier generations did and said, yet they learned nothing. History became an endless timeline. It is therefore understandable that younger generations are ignorant. They know that the power of the brain is declining while information increases exponentially. Why waste one's life? If learning history were truly useful, humanity would not be living in an idiocracy. As civilization develops, expertise becomes increasingly narrow. "If the rule you followed brought you to this, of what use was the rule?", asks Anton Chigurh. Knowledge is not about survival. All idiots survive.

Survival is not a human problem

The life of man is not about survival. This is not a human problem. Perhaps it is a concern only for a peculiar cult of scientists and philosophers. In the end, people invented hara-kiri. It is an anti-survival technique. Tribal peoples do not worry about survival. They have fewer desires and lead a far more interesting life than factory workers. They have much more free time for themselves. They understand space and the people around them better. The factory worker merely watches the news or plays video games. One argument often given in favour of the modern world is low infant mortality. But this fact can be viewed from several perspectives. Tribal children who survived were much healthier. Hunters had a far better diet. Factory workers eat the same food constantly. What was once occasional starvation is now called intermittent fasting. Hunters consumed large amounts of fat, which today is called a keto diet. Beyond diet, tribal people saw spirits everywhere. Everything around them was animated. Ritual and sacrifice preceded every action. Hunters had no desire for wealth or success. Such ideas made no sense to them. There was no private property. No fences or fortifications. No overpopulation and no shortage of land. What, then, was the role of war? There was no necessity for it, except as prestige conflict. But around eight thousand five hundred years ago, the diet changed. Agriculture and animal husbandry emerged. Food changed everything. Today our diet comes from farmers, but our brains are those of hunter-gatherers. There is no evidence that farmers are more intelligent than hunters. We have an

abundance of food, but far less time for ourselves. People became heavier and less free. In the end, the agricultural revolution produced elites and inequality.

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8. ARGENTUM SORDIDUM, the 8 dogma of Neo-Legalism

Money is dangerous because it creates pseudo-power.
Property must be tied to community.
Money must circulate.

Neo-legalism demands transparency of income
and direct responsibility of those with power.
Where hierarchy is vague, bribery lubricates the system.
Corruption is the symptom of a missing community.

Money gives a voice without a face.
Wealth needs a place — and responsibility to that place.

Global wealth seeks universal dominance.
Local wealth needs no disguise.
Inheritance of property is inheritance of power.

Money is a medium — a false promise.
Power without people behind it.
Faces appear on banknotes
because you no longer need to look at real people
when you possess money.

Money is dirty when it becomes an end in itself
because it turns humans into tools.

Argentum Sordidum.

LEVIATHAN 8:

Digital neo-feudalism

The problem of authoritarian regimes and dictatorships is purely communicational. There is no way a state system that openly tells the truth to the majority can survive for long. You are slaves and servants to us, now obey. Impossible. Power requires a dual structure of communication. On the one hand, public slogans and morals. An official ideology grounded in the common good. Greed and egotism cannot be declared as the basic principles of society. Something very good must be promised to the masses. Power needs an ideology of equality. Some kind of utopia must be invented. An imaginary democratic theory that no one truly believes, but that sounds convincing. Without a mask, there is no power. A building is judged by its façade. The word 'story' in English also means a floor of a building or an image. Perhaps this is because, in the Middle Ages, the façades of buildings were often decorated with rows of painted windows. Buildings quite literally told stories through drawings on their fronts. If one goes to Prague or Genoa, this can still be seen, especially on the houses of moneylenders, where money itself is painted on the walls. This façade of power still exists today. What is the message of the financial façade? I have power, and I can control your life through money. You will sell your soul for the right price. Otherwise, remember, we are all equal, calm down. The rich and the poor are equally free to sleep under a bridge. I can have real power over you. You can only imitate external symbols. Mimesis of power. People born into poverty always strive for external signs. Clothes, cars, watches, jewellery, and more. These are only

crumbs. Power is domination over people. The goal is to rule entire neighbourhoods and cities. Vast feudal territories. Who cares what kind of car you drive?

Serve the servants

'Teenage angst has paid off well; now I'm bored and old; self-appointed judges judge more than they have sold; serve the servants, oh no …' Nobody who serves the super-rich enjoys greater prestige in society than a university professor. This is the principle of the trickle-down economy. The idea is simple: when horses are fed well, small grains and crumbs scatter around them, and sparrows gather. The one who takes care of the horse is more important among the sparrows than the man who feeds them directly. This is the principle of popularity. It is the foundation on which the servitude economy is built, but only for those sparrows that stay close to the horses. This is the only path to power available to a servant: step by step, kissing backsides on the way to the red carpet. There is nothing offensive or immoral about being servile, slavish, or slimy on the ascent of the tower. And it is equally natural to become masterful and graceful once one reaches princely status. It is natural to forget one's former plebeian brothers. This is what happens to all fighters for universal equality. Tolstoy remarked that every French soldier carries Napoleon's baton in his backpack. The conclusion of War and Peace is more interesting than the entire novel. One conclusion, without the endless details, conversations, wars, and masquerade balls. There are more important questions to consider. For example, what drives the story? And, most importantly, where does it end? Is history something invented by man? If so, how does everything conclude? Or is history itself subject to entropy and dissipation? Where does the law of power lead us? If entropy is the governing order, then even the smallest, most unfortunate, and inconspicuous person harbours a desire for significance and power. Slaves always imitate their masters. Real freedom means power over others. The freedom to do whatever one wants leads quickly to boredom. The moment the strongest former slaves are freed, they become masters. They enclose territories of personal power. The entire world is governed by the master–slave cycle. The economy produces goods that mimic the symbols

of wealth: cheap plastic attributes of power. Beggars dream of becoming emperors. People blindly imitate the external signs of power, believing the image itself to be power. This is an illusion. Expensive hotels, cars, restaurants, jewellery, and clothing are easily copied. Holidays to exotic destinations become increasingly accessible to wage slaves. An entire industry exists to manufacture replicas of luxury goods. Yet real power does not lie in buying things or visiting places. It lies in controlling people in particular places and taking responsibility for those places themselves. That is an excessive burden. Not everyone wants it. Many prefer only the prestige and privileges of power. This is why slavery has been replaced by the so-called shared economy. When one owns slaves, they are property, and responsibility follows ownership. In democratic Athens, there were extremely strict rules governing how slaves were to be treated.

An employee and a slave

Neo-feudals are free from any real concern for humans. Corporations simply hire wage slaves and bear no responsibility for them. Yet they call them ‘our community’. This is a new form of self-regulating domination. There is no need for violence or threats. No need to give direct orders. Emojis are sufficient. The new master does not need to explain the origin of his power because he pretends to be a peer among peers. That is why the new masters wear grey T-shirts, ride bicycles, and speak to everyone as equals. Then they board private jets worth hundreds of millions to meet other equals. They are the masters of the sharing economy. The non-sharing billionaires. Neo-feudal relations are financial. Everyone has a price. A slave for a fee. At some point, everyone sells their free time. This means time with family, friends, and, above all, with oneself. A person becomes a hired servant fulfilling the wishes of others. These wishes are usually simple and insignificant. What matters is that someone commands your actions and behaviour in what used to be your free time. Everything else is secondary. The life of the slave for a fee is filled with the desires of the masters. The slave has no agency of his own; he performs a role in someone else’s film. This is modern techno-feudalism. These are great times. The progress of human society is

precisely contained in these relations of power. It took centuries to resolve discontent, violence, riots, and revolutions. One can now be a slave again without shame. There is even monstrous discrimination against slavery and obedience. 'I rejoice knowing it is better to be me than the scum of "the people". Wherever men are equal, true happiness cannot exist,' says the Duke de Blangis in Salò, or the 120 Days of Sodom. 'We Fascists are the only true anarchists, naturally, once we are masters of the state. In fact, the one true anarchy is that of power.' A revolution, incidentally, means going back. Simply rewinding the tape. The problems are not solved. Only total power over man can move history forward, and correspondingly over the entire planet. Even if humans live on Mars, the power relations will remain the same. In this sense, the story has reached its end. This gives meaning to the human universe. Yet the will to power is not merely a human need. Like peacock feathers or zebra patterns, it is designed to serve entropy. Human civilisation is created by entropy as a virtual world in which people can enact fantasies. If one wants to live like a master, one must believe that one is needed. One must allow slaves to live like kings for a day. Dissipation means overindulgence in sensual pleasures and the squandering of money, energy, and resources. This is the real Matrix of entropy.

What is the price for a good life?

What is the price that must be paid for a life of dissipation? This irreversible process consumes usable free energy that can never be restored. What is the cost of the unrestrained Anglo-Saxon jungle variant of Darwinian liberal capitalism, according to Sam Vaknin? First come mental health disorders. Then follows a transition toward a neo-feudal pattern. An open conflict emerges between the old and the young. The older generations were supposed to take care of the future, but instead chose enjoyment. The old lose their skills, while the young never acquire them. The result is alienation on both sides. Attempts to invent new forms of organization fail. The so-called sharing economy is nothing but a return to feudalism, a new form of enslavement. The future belongs to nomads or hunter-gatherers.

People without real estate. A return to the future imagined in Mad Max: Fury Road. Once the energy accumulated through neo-colonialism is exhausted, the system must search for the remaining pockets of free energy. There will be more movement and less thinking. The familiar world dissolves and a new normal emerges. Conspiracy theories function as proto-religions. All new religions begin as conspiracies. In a mad world, conspiracies search for meaning, order, and normality. There is no serious alternative. No functioning official theory. Narratives are sought to protect people from insanity. The great delusion of human civilization is the belief that technical achievements measure progress. Human achievements are always spiritual. The paradox is that complete exaltation of man is possible only through humility. This is true for all known religions and ideologies except economic liberalism. Mastery through slavery. Individuality through responsibility. Love through power. The central question concerns power and the institutions that impose it. Organic versus synthetic institutions. Organic institutions are connected to hierarchy, family, community, motherhood, children, tradition, cyclicality, cities, division of labour, and property. Synthetic institutions are based on bureaucracy and formalised rules. Entities such as the United Nations or the European Union. The future belongs to synthetic institutions. Human nature remains largely unchanged. Only institutions change. They rise and fall. The law of power is what drives civilizations. An urban by-product of Leviathan. Cities emerge around centres. They become centres of states. Then continents, oceanic alliances, and intercontinental blocs follow. A North Atlantic Union. Euro-Africa. Eurasia. What is the trajectory?

All culture is agriculture

What are the effects of the agricultural revolution? Control, discipline, rules, hierarchy, and management. Declining health and poorer nutrition based on malnourished food. Cities emerge, and millions of people are forced to live unnaturally close to one another. In rural areas no one tramples over others. Why was this necessary? Laws appear as well. The Babylonian Code of Hammurabi. Rules unnatural to man. They do not reflect human nature but rather the laws of thermodynamics. More rules and more order mean greater human

growth, an acceleration of dissipation and entropy. A developed society requires rules, order, logic, and structure in order to expand. There must be causality. Mandatory “B” must follow “A.” Only then does civilization develop technically. In short, it disperses energy more efficiently. Man also invents time for this purpose. Time is not part of nature; it is a human concept linked to the agricultural revolution and the seasons. Man places a seed in the ground, and it grows over time. Time becomes a metaphor for the cyclicity of the Earth’s rotation. To cultivate crops, the year must be divided into seasons, then into months and weeks, days and hours, minutes and seconds. This becomes a timeline of human history. In the same way, children are told stories. Fairy tales unfold over time. They have a beginning, a middle, and an end. They are repeated and often share similar conclusions. Every ending becomes a new beginning. Man begins to search for cycles and structures everywhere, especially in the sun and the stars. Astrology is born. From astrology, science emerges. Science creates industry. Industry demands labour reform for increased production. The division of labour appears, something also foreign to nature. People divide work in order to accumulate surplus. Then money emerges. Agriculture leads to private land ownership, which is equally unnatural. Gradually the land is exhausted. At some point, all free land is conquered. A small group comes to own everything. The rules of Monopoly apply. The bank always wins. Capitalism reaches its peak. What follows is decay, collapse, and the dissipation of energy. Why is this necessary? The answer is simple: dissipation. A powerful individual can expend more energy than a billion people. There is a natural drive toward energy concentration followed by dispersion. First energy concentrates, then it disperses. This truth is difficult to accept. It is too ugly. A poison for free thinking. One cannot live meaningfully with it. Hope activates fantasy. People create the illusions they need in order to believe. The construction of utopias is one of the strongest human capacities. There is no real danger that people will accept the truth of Leviathan. Hope is born as the antipode of cynicism. Scientific thinking is cynical. Diogenes defeats Plato. Modern civilization is a cult of death, a performance directed by Thanatos. Its focus is anxiety, anger, and constant conflict. Permanent war in the name of the common good. Therefore, the invention of evil becomes essential. The image of evil is necessary. Death is accepted as evil rather than as a neutral void. In the end, people internalize destruction and turn it against themselves. The death of

young and healthy people contradicts Leviathan. The problem is not that energy is lost, but that too little energy is lost. Living people possess the potential to expend enormous amounts of energy, presidents and billionaires, for example. Depression and lethargy merely delay entropy. Man was created to burn dead dinosaurs. That is why he has a large brain. If the task were to save energy and preserve the climate by grazing on grass, intelligence would be unnecessary. A large stomach capable of digesting cellulose would suffice. A large brain is a tool of predators.

PSEUDOLOGIA 8:

Who cultivated who?

The environment cultivated humans. The word culture itself is only a metaphor. The modern term 'culture', which includes social behaviour, knowledge, beliefs, arts, laws, customs, and habits in human societies, is grounded in a metaphor formulated by Cicero. 'Cultivation of the soul', or cultura animi, represents the highest possible ideal of human development. The word culture literally means a 'cultivated place', from the Latin colere, 'to dwell, to care for, to honour'. To be cultured, to possess culture, means to live in a place small enough to be cultivated, to be cared for and loved. One must take care of one's own garden. Culture always emerges from a specific place. In civilisation, this place is the city. Through centuries of caring for the city, the soul is cultivated and barbarism is overcome. Plants cultivate humans, not the other way around. Wheat was once just grass. Today, the land planted with wheat is sixteen times larger than Britain. It became a menace. Forests were destroyed, soils were damaged, and river currents were altered, affecting the lives of insects and animals. Wheat cultivation reshaped human lifestyles. Labour became specialised. New diseases appeared, such as lower back pain and tooth decay. Women and children turned into unwaged workers. Daily bread has unnecessarily 'improved' human life and ultimately led to slavery. Former hunter-gatherers lost economic security. They

became dependent on a single crop. Climate change could bring mass famine at any moment. Anxiety, aggression, and violence increased accordingly. Property ownership expanded. More land had to be cultivated. More labour was required. More small workers were born. Children became labour power. Larger structures were needed to manage growing masses of workers. At a certain point, cities emerged as a consequence of large-scale food accumulation. States developed as instruments of urban colonisation. Large-scale farming became harmful to individuals, yet it enabled population growth. It produced many more copies of human DNA. This is the metric of evolutionary success among animal species. This is the outcome of agricultural evolution. More people living worse lives. The question is why a thinking individual should care about evolutionary imperatives. More children also mean higher infant mortality. Children were fed porridge instead of breast milk. Immune systems weakened. Mental disorders emerged. Harassment spread from person to person. The drive for dominance intensified. This is the price of civilisation. It is too late for change.

Civilization never makes mistakes

Civilisation moves only forward. The good old days of tribal communities are a lost paradise. There is no return to the life of hunter-gatherers. Instead, small luxuries turn into necessities. The pursuit of success emerges. A constant search for an easier life begins, achieved through other people. Serve the servants. Someone else must do the unpleasant work. At Göbekli Tepe, columns weighing fifty tons have been found, dating back 8,500 years, from before the emergence of agricultural society. Why would hunters and gatherers need religion? They discovered something essential in spirits. It was not merely power, control, or domination. The lost paradise lies in the lost spiritual connection with everything around them. Later, religion became a means for organising and uniting large groups. Building cathedrals turned into a common goal, replacing direct communication with spirits. Cooperative faith was used to unite workers and substitute the faith in the Garden of Eden. Communication with the gods had once been immediate. People received the gifts

of paradise in the present moment. There was no need for mass communication, no need to construct ever more temples or structures promising a better future. People lived in the present. Then private property and the accumulation of wealth appeared. The gods departed when money arrived. Money implies cooperation among millions of people. The development of mass communication technologies means the distribution of copies of the same ideas. The final form of this process is Google. Shared knowledge and experience from billions of people. Stories from real lives are absorbed into an abstract system. Information is stored for future political or economic use. This form of culture is always oriented toward the future. Success means achieving a goal. Progress means having more than before. Civilisation is never satisfied with the present, whatever it may be. Shared knowledge becomes the software through which civilisation functions. Every new social technology requires new software, or a new ideology. During the Industrial Revolution, new classes emerged and new problems produced chaos. The first reaction is always a return to older stories, in search of security. This is how new conservatism appears. In the nineteenth century, a new Catholic dogma was proclaimed: the Pope is never wrong. The Mahdi appeared in the Middle East. In India, Hindu revivalism began. In China, the Taiping Uprising erupted. All of them failed. Why? Because old stories cannot solve new problems, nor can they explain them. That is why Marx and Lenin appear. They offer new stories to explain old problems. It is no coincidence that Stalin called Soviet writers like Gorky ‘engineers of the soul’. Communism becomes the first techno-religion governing a techno-feudalist country. No God, no soul, no fear of death. No need for paradise. No good and evil after Marx. Everything is subordinated to the methods of production and distribution of goods. This becomes the supreme concern. In the twenty-first century, a new Information Revolution unfolds. Biotechnology and computational power merge the organic and the inorganic. The concept of inorganic life emerges. Automation becomes humane. Stories themselves become mechanical. The term software enters the humanities. Drama seems unnecessary; a computer program appears sufficient. Machine music without a soul. This inevitably has consequences. Massive upheavals occur in socio-economic and political systems, and even more so in ideology. The old stories no longer function, and the new ones are still being written. This is one attempt.

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9. DOCTRINA LEGALIS, the 9th dogma of Neo-Legalism

Education is a race — a search for leaders.
Leaders are born, not trained.

Their power is regulated by other leaders
and by those for whom they bear responsibility.

Over-concentration of power creates resistance.
Such concentration is necessary, inevitable.
It is called Legiathan.

The wise accept it.
When faced with great injustice,
they help it pass quickly instead of resisting blindly.
Power flows like a river — it does not fight,
yet it wins.

Centralised power cannot be defeated,
but it can be slowed by preserving local centres of force.
Only local power restores order after revolution.

Civilisation is only a temporary response
to human questions.
Power unites into one.

Man resists and loses.

Global power is the end of the future.

Then the cycle begins again.

LEVIATHAN 9:

Is an aesthetic civilization possible?

For Freud, fantasy is free from the reality principle. It corrects reality and unites desire with fulfilment, happiness with reason. Art is the space in which the truths of imagination are realised. It is a denial of non-freedom. What is repressed in life returns in art. Art subordinates reality to aesthetics. Is an aesthetic civilisation possible without labour and repression? And why would it be needed? Is a brief experience of beauty not enough? Is it a good life to lie all day surrounded by peace and beauty, without lack or conflict? Rather, one should imagine a dramatic world, free from guilt and fear. Aristotle promised catharsis as a way of life. Labour and repression are not problems; they are matters of choice. True civilisation is not found in free energy. Not in coal, oil, or the atom. Not in wind or sun. The ultimate aim of human civilisation is to reduce the traces of original sin. What does this mean? There is a problem embedded in power relations. Slaves feel guilt for wanting to be free. This is deep guilt. Only fantasy reveals the truth of the great refusal and preserves the desire to fulfil desires completely. That is why the cultural hero is the swindler, the trickster, the liar. Odysseus meets 007. A rebel against the gods who create culture at the cost of pain, guilt, and fear. This hero seeks freedom from guilt above all else. These are the conditions imposed by the gods. He does not care about others. He is not Prometheus. He is closer to Dionysus, Orpheus, and Narcissus. They were not heroes of the West until now. This is a rebellion against culture. A pursuit of beauty and peace. A world that strives to be beautiful. Beauty carries no message and makes no promise about the future. It is instant gratification,

here and now. As good as it gets. In the songs of Orpheus, things in nature achieve their goal of being beautiful. In this way, nature comes alive because it receives meaning for its existence. What is the purpose of beauty? The complete victory of Leviathan. Primary narcissism is the feeling of unity with the universe. The oceanic feeling. A sense of inclusion within nature. The beginning of every religion and every form of art. An eternal return. Beauty is inexpedient expediency. A purposeless purpose. Legality without laws. An unresponsive order. Art cannot exist without religion, and religion cannot exist without art. In the fantasies of the artist, existence is transformed. For Orpheus, language is song and life is play. For Narcissus, life is beauty and work is contemplation. Living by aesthetic values is a privilege reserved for a few fortunate ones. An elderly Japanese woman said on her deathbed, 'I am happy that beauty still looks beautiful to me.' What is the value of beauty for human existence? Nature knows no real pleasure, only the satisfaction of needs. Every pleasure is public. Happiness is born in relations with others. Beauty depends on the judgement of others. True pleasure arises in alienation, in escape from the power of society. Time is society's ally in enforcing obedience, law, and order. Time becomes an endless anticipation of death. The knowledge that everything will end enslaves us. Only memory offers pleasure without the anxiety of its passing. Memory grants duration to satisfaction.

Wait a minute, if that's not good, then what is?

Great things are not objects. They are not permanent states. The best things in life are experiences. They are unique and occur only once. They cannot be repeated. Afterwards, people try to imitate them with varying success. Good things are moments—moments that disappear in time, like tears in the rain. People are often told to seize the moment. But what if time seizes us? Perhaps it is we who must catch these moments, or perhaps the reverse. In any case, one must remain open to them. Time is the absolute reality of the world. Self-knowledge is a sense of the laws of the historical process. Facts are not essential; trends are. He who understands trends understands the laws of a changing world. Of course, one can

learn from history, or more precisely, from psychohistory. Like Harry Seldon. The lesson is that history cannot be changed. One can only accept psycho-historical laws as one's own and cease resisting them. One adapts and continues downstream. During family holidays, Kurt Vonnegut's uncle Alex used to say, 'Wait a minute, if this isn't nice, then what is?' Psychohistory is the living tissue of Leviathan. Historically speaking, capitalism is a good thing, but a short one. It must be enjoyed while it lasts. Unfortunately, it has already ended. Capitalism lasted for three hundred years, four hundred years ago. It begins with the Ciompi uprising. It is characterised by constant movement, discovery, growth, and the conquest of new territories. Then it turns back into feudalism. Venetian banking families moved to London via the Netherlands. Something called the state appeared. Machiavelli called it lo stato. The idea of the country as a nanny state. Today, this has become neo-feudalism. Dissatisfaction with government today is not economic in nature. Social demands have already been forgotten. There can be no new Ciompi rebellion. Contemporary tensions are political and ideological. Instead of demanding fair pay and economic rights, people have returned to belief in myths. The anti-austerity movement of the Spanish indignados was short-lived. A genuine movement for dignity, and then it faded. After the end of history, the last men appeared. Nietzsche's men without breasts. They no longer need dignity. Is this a problem? For them, freedom means freedom from guilt and fear, freedom from the judgement of others. The goal is catharsis. Forget who you are and adapt. In The Wealth of Nations, Adam Smith opposed slavery not for moral reasons, but because it was insufficiently profitable. Workers labour harder because they hope to become masters one day. They need this promise, and they need free territory. That is enough. That is why capitalism requires constant movement and conquest. It is inseparable from war and territorial expansion. When free territory disappears, capitalism ends. In neo-feudalism, this promise is no longer needed. There is no more land, no more free space, not even virtual space. Everything is already distributed. Capitalism is over, and with it freedom. It is time to take responsibility for power. The world is a closed space. The question is whether one wants responsibility or merely convenience. Jung says that the opposite of love is not hatred, but power. The will to power. Instead of love for man, power over man. Love is weakness; power is strength. The desire for power is self-sufficient. If you do not possess it, someone else will. As the Marquis

St Evrémonde says, ‘Repression is the only stable philosophy. The dark dependence on fear and slavery will keep dogs in subjection to the whip, as this roof obscures the sky.’

PSEUDOLOGIA 9:

The great agrarian inequality

There is a gradual yet irreversible division and inequality in society. People on the streets of Manhattan begin to diverge almost like different animal species. The gap between rich and poor approaches a biological dimension. Technology supports these emerging biological classes. They live differently and are nourished differently. Transhumans are cyborgs who control technology. Everyone else is merely connected to machines. The Matrix needs their inert lives as energy. The twenty-first century will be uneven. New forms of inequality are emerging. Homo Vanos appears: the vain man. This creates the need for new ideologies. The connection between humans and machines, and the new division of billions of people, must be explained. The old theory of capitalism and the free market no longer works. A new theory is required, one that deifies the great personalities of post-capitalism. The super-rich become demigods once again. They will live longer and travel between planets. One day they may live in heaven and rule the Earth. A new fundamentalism is approaching. This is not a simple retrogression. It is a deliberate backlash. A real revolution. A twist backward in the role of history, in search of endless stories, in search of laws that never change. Laws that explain both the dead and the living, that connect physics, biology, and ideology. The problem of death must be solved. This is necessary for the creation of a new ideology that binds genetics and computer science. Once humans merge with machines, a new techno-religion will be required. Some of the religions of Silicon Valley already promise immortality. Transhumanism matters most to the super-rich. For the poor, it will mean an endless life in debt. Immortality is treated as just another technical problem. It is only a matter of time.

Faith in technology becomes supreme. This faith produces tension between technology and storytelling. Traditional narratives no longer fit this new way of life. People have developed strategies for manipulating official information, and literature is no longer functional. Fiction becomes merely a commodity, no longer a way to comprehend the world. News media becomes the new audio-visual mythology that explains everything, but it has one major flaw: it cannot predict the future. The instant gratification of desires, dreams, needs, and instincts comes at a cost. For thousands of years, the future did not matter. It did not exist. The only future problem was death, and religion solved it easily. The future is a relatively new concept. What will happen at the end of the story? Once asked, this question remains forever. Only literature can still construct a scenario for the future.

Time as a form of power

People remain dependent on the cycles of nature without even realizing it. They believe that the universe will repeat the same climatic cycle every year. This belief is called ecology, or equilibrium. That is why strange religions and sciences emerge, designed to guarantee the infinite repetition of the climate cycle. This repetition allows the replication of animal and plant DNA. Billions of people, animals, and plants are cloned. A gigantic food factory is created, and it includes humans as well. People are also food. A human body can survive on its own fat for a year. It is an endless process of energy dissipation until the system destroys itself. The greatest knowledge accessible to humans is the knowledge of death, decay, and destruction. To anticipate this dark future of the climate, evolution develops the human brain. This knowledge can be called science. Science is the art of foreseeing a dark future. A future of scarcity. An inevitable shortage of energy. The question is always when and how everything will end. At the beginning of the end of every great story stands the climax. Then come the closing credits and the slow descent of the curtain, while the main theme rises one last time. The central theme of the story of human civilisation is that it is temporary. Yet even when humans can scientifically predict the demise of a particular culture, society refuses to

confront the problem. The orchestra of the Titanic is remembered for playing while the ship was sinking. A global catastrophe is one thing, but changing political and economic systems is another. It is easier to imagine the end of the world than the end of economic liberalism. Until the ship finally sinks, the passengers must be reassured that the course is correct. Blind obliviousness to social games, psychological manipulations, and personal distractions removes the population from the reality of its situation. This form of collective madness is called the engineering of consent. The consent of the abstract, silent majority of slaves is a primary source of power within a state. All culture serves as a guarantee that life will continue as it was before, that there will be endless progress and constant economic growth. Every gloomy piece of news, every negative prediction, is ignored. Those who deliver such messages are condemned to exile. History, above all, is an imaginary order. Everything that is carved into stone must serve this order. Historical information is needed only insofar as it helps construct a narrative of progress and leads toward a meaningful conclusion. Any information that points toward a bleak future is discarded as apocryphal. Only those stories that contain a sense of general meaning are preserved and transformed into official historical mythology.

The limits of society

Food shortages never lead to revolution. If hunger and poverty were sufficient motivation, there would have been successful socialist revolutions everywhere. Instead, history records riots and organised protests. Governments usually manage to manufacture consent through division. The real motivation for overthrowing power is not injustice, distrust, or disagreement. It is relative deprivation. Envy of privilege. This is the energy that moves the masses. Mythologies of success unite millions of people in cities. Complex bureaucracies are created and justified through the principle of meritocracy. Mass cooperation rests on this belief. The decisive question is always who gets the best positions. When the system is perceived as rigged, a cold civil war begins. The idea of equal democratic self-government

and a stable balance of power is an absolute utopia, or rather a phantasmagoria. It has little to do with instincts or real human relations. Political history is a long story of violent order. The central task is to limit nepotism imposed by ruling families. The purpose of any political system is to weaken the power of bloodlines. The Code of Hammurabi was introduced in Babylon in 776 BC. The king's three hundred judgments established social order by example. Society was divided into classes and families. The father owned the children and was responsible for them. This was a code designed for mass cooperation. In the Declaration of Independence, all men are declared equal and endowed with the rights to life, liberty, and the pursuit of happiness. This functions as a public promise by the wealthy to share future prosperity. It guaranteed order in advance. It became the foundation of the American Dream. Today that future has already passed. Different future scenarios contradict one another, yet each works for a time, in a specific place, among particular people. That is why they succeed. Eventually they exhaust themselves, stop functioning, and must be replaced. All future scenarios are built upon old myths. Radical democracy and totalitarian autocracy are equally mythical constructions. The only political method that consistently works is grounded in bloodlines and family relations.

An organism has no rights

There is no such thing as human rights in biology, nor the rights of any organism. There are only laws of nature. Their effects may be delayed, but they always occur. There is no freedom in biology. Animals were not meant to fly, yet they developed wings. In the same way, humans invented freedom. But freedom was not enough. Then people began to measure the quantity and quality of happiness. Yet only pleasure can be measured biologically. That is why every system ultimately ends in the pursuit of pleasure—the pleasure attached to the privileges of power. From a purely biological perspective, one can speak only of the drive to live and to pursue pleasure. But even the drive to live is limited by the existence of other organisms, placing all life in a condition of competition. Whoever wins gains the right to

enjoy the pleasure of power. Humans are not equal; they are the result of mutations. Instinctively, people resist the idea that human rights are merely myths. This resistance is genetically embedded. Humans evolved to desire and create mythologies. That is what the large brain is for. The taste for fiction and lies is second nature to humanity. Voltaire admitted that God does not exist, but warned that this should not be said to one's servant, lest he kill his master at night. Faith in God is faith in the community; it protects civil order. This is an imaginary order that violence alone cannot sustain. One priest can do the work of one hundred soldiers. That is why European empires first sent missionaries, and only afterward armies and merchants. First ideology, then raw power. The final order rests on pleasure and the satisfaction of desires. But when people are over-satisfied, and the production of ever-new unnecessary goods becomes pointless, the community disintegrates. Society continues to exist in name only. Human connections vanish, replaced by small talk and emojis. When this happens, recovery proceeds in reverse. First, a new ideology is required. New missionaries appear. Then military force translates ideology into bureaucratic order. Finally, a new era of consumption follows. This is the cycle of power. Violence works only temporarily. It is extremely difficult to organise groups of people solely through coercion. An army cannot function through obedience and orders alone. Other mechanisms are required: fraternity, solidarity, trust, and pride. Artificial instincts must be created. As Napoleon observed, a soldier will fight long and hard for a piece of coloured ribbon. This means that within any army, at least half of the officers must believe in the official values the army claims to defend. No army can win if soldiers fight only for money. High values build empires. Alexander the Great told his entourage that he would like to be Diogenes, if he were not Alexander. Diogenes founded the school of Cynic philosophy. When Alexander stood before him, Diogenes asked him to move aside, because he was blocking the sun. The difference between Diogenes and Alexander is responsibility. Alexander is responsible for others. He cannot be a cynic and cannot speak the truth openly. He is obliged to construct mythologies. He must promise a bright future, a global empire in which people everywhere will live better than before. An emperor is compelled to deceive. Without believers, civilization is impossible. A philosopher, by contrast, is obliged to tell the truth to the emperor. Diogenes is responsible for no one, not even himself. If people lose faith in a

common good, they will lie down, do nothing, and see no point in action. Civilization then decomposes. Diogenes has no need for stereotypical pleasure. He does not participate in the social game of privilege. He is a nihilist. Diogenes takes pleasure in the full awareness of the absolute futility of civilization around him. He lives outside the imaginary order, almost like a dog—hence the name cynic. It is not a life for everyone.

Don’t listen to your inner voice

When a civilization is being built, it never admits that the order it promises is imaginary. That order must be presented as natural, as an eternal physical law. One example of such an order is the mythology of sociology. Society is said to regulate itself, not because of theory, but because of nature. Natural laws are claimed to regulate the economy and social order. This must be the promise: that the order being defended is aligned with the laws of nature. Totalitarianism claims to explain everything. Yet ideologies are no less total. They function as middle-range theories, but people are still compelled to accept them. Any refusal to accept public opinion is punished by exclusion from the group. One may then choose another ideological group, but the range of choice is limited. Under totalitarianism, only one option exists. That is the difference. Despite this relative freedom of choice, Western ideologies are universal. They permeate culture entirely. Ideology governs science, architecture, fashion, art, education, politics, and even biology. The human body itself becomes a territory of ideological struggle. Much political energy is spent defending the right to manipulate one’s body. Transhumanism does not foster cooperation. Every radically individualistic ideology is a movement toward alienation. The ideal becomes universal separation: a private room, a private car, a private bank account. Complete autonomy. Dependence on no one. The freedom to choose identity, gender, even to invent one. Only the individual knows their true nature and demands that others accept it. Refusal becomes proof of oppression and thus confirmation of identity. In the past, a person’s value was shaped by the people around them. Today, there are only other indifferent individuals. Recognition becomes scarce. No one has time to affirm another’s uniqueness. One must shock and surprise to be seen. External signs

become necessary, and they must be supplied instantly. In a split second, one understands what the other pretends to be, and the other understands the same. It is impossible to live fully independently outside an imaginary order. Everyone is born into one that already exists. Ready-made ideologies are inherited and accepted as personal essence. Desires and dreams are social products, acquired in advance or imposed indirectly. Following one's heart is a deceptive command. The heart is a double agent working for foreign ideological systems. Even the most intimate desires are pre-programmed. This programming is not the work of a secret cabal of monstrous individuals. It is the inertia of the entire system. A system that governs itself, most often toward ruin, following the principle of entropy.

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10. CIVITAS LEGALIS, the 10th dogma of Neo-Legalism

Centralised power is created through language.
Nations, races, cultures, planets — illusions.
Only languages exist, each expressing a group's interests.

Destroying languages destroys the natural power system.
Centralised power speaks only one language —
the language of bureaucracy.

The myth of Babel is reversed:
Enki gave humanity languages to resist domination.
To dissent. To tell stories freely.
To rebel even against the gods.

Central power builds new Babels —
tombs of living dead.
Leviathan is the state-machine monster.

Legiathan is universal life-principle,
before, beyond, and above the state.

Legiathan is the monster in man that always returns.
His destiny is to grow.
The state exists only to expand.
Civitas Legalis is the right of states to conquer.

LEVIATHAN 10:

The bright side of totalitarianism

For Hannah Arendt, the source of totalitarianism is solitude. This sounds logical: alienated people are easily controlled. Everything begins with the individual. The principle of Leviathan is not a collective feeling. Alienation and loneliness expose true character. One realizes there are only two options: obedience or dominance, moving up or down a ladder that ultimately leads downward. That is why aloneness is not for everyone. It renders the weak vulnerable to authoritarianism and produces a desire to escape freedom, a subconscious longing for community, family, and a father figure. Individualism, as a narcissistic ideology, leads to mass loneliness and, in the end, to totalitarianism. Is this necessarily a bad outcome? Liberal democracy and individualism are elite strategies. Under capitalism, loneliness shifts from the margins of social life to its center and creates the conditions for neo-feudalism. In the nineteenth century, loneliness became associated with aloneness and alienation. The industrial revolution, rapid urbanization, and the division of labor produced this condition. Specialization of labor and the automation of everyday life followed. Political parties emerged as groups organized around shared interests and ideologies. Ideology served to separate thinking from action. Modern alienation resembles a new form of savagery: people who have deserted the sphere of human relationships. Many

everyday activities now lead only to insulation, or to the feeling of being abandoned. It is a powerful but desperate experience. New totalitarianism uses mental segregation to deprive people of genuine human company. In an automated world, human actions appear meaningless. In virtual space, interaction is reduced to stereotypical commands and false replies. At the same time, individuals remain constantly busy with non-human pseudo-communication. This apparent activity destroys the time and space required for a creative life. One can no longer remain calm at home. The global web of information constantly intrudes. Precisely when one has the freedom to stay still, anxiety intensifies. The fear of missing out surpasses the fear of wasting time. But what happens after the prize is won? One did not miss anything and collected the reward. Then what? Most often, the desire is simply to return to normality, which is another word for freedom. But freedom like that of Don Quixote: wandering without purpose or direction. For the free individual, the world becomes a wild wasteland in which no experience is an opportunity. These are the results and prospects of Trotsky's permanent revolution: movement backward until humanity returns to a prehistoric hunter-gatherer state. This is the impact of revolutionary ideology. It reverses the historical timeline. What do ideologies do? They detach people from real experience. They claim to control and predict the waves of history. They insist that the secret of future reality is hidden behind the facade of everyday life and accessible only to specialists. Reality must be decoded. Ideologies generate cognitive dissonance. A hidden meaning is injected into every mundane event. Power is always relational. The way one thinks shapes relationships with others and with oneself. Ideologies create new communities until they become untrustworthy. Individuals are made submissive by breaking their relationships, both with others and with themselves. This produces skepticism and cynicism. People cease to rely on their own judgment. Ideological thinking severs all connections with reality. Every issue is reduced to defending a cause and fighting for justice. The result is organized alienation and the birth of tyrannical thinking. One imagines oneself as a heroic member of a righteous community, but this community consists only of obedient puppets. Together, they repeat memorized slogans and ideological incantations. Such automatic thinking destroys the ability to distinguish fact from fiction. Experience is no longer connected to thought. Stereotypical thinking merely reinforces dominant ideology. A special ideological

vocabulary is imposed. Doublespeak becomes the foundation of totalitarianism. Is there any form of thinking that is not tyrannical? Ideologies penetrate the individual so deeply that independent thought becomes impossible. There is no time to think for oneself, which means no time to be alone. No time to dream, to create private fantasy worlds, or to endure one's own boredom and solitude. Why is there a constant need for the opinions of others? Today, a truly revolutionary act would be to climb Everest and take no photographs. The problem with organized loneliness is that it denies the personal space required for thought. One is constantly bombarded by something deemed more important than thinking itself. These are the new lonely crowds. Continuous speech from screens shields people from their inner voice, and they become addicted to this endless noise, forever searching for the button that keeps it playing. Yet everyone needs a private space of silence, a place to hear one's own thoughts, to reconstitute oneself, or to retell one's own story. The paradox of alienation is that one feels loneliest within the mass. Aloneness is necessary to become oneself. Alienation becomes unbearable in the presence of others because it entails the loss of self. A person who governs himself can endure solitude. 'He who is unable to live in society, or who has no need of it because he is sufficient unto himself, must be either a beast or a god,' says Aristotle. Aloneness is for the hyper-sane.

Loneliness as an ideology

Loneliness becomes an ideology. I need no one, only a smartphone. Other people are inside it. I do not need society. Society was invented for two reasons: to transfer wealth between generations and to raise children in security. If these reasons disappear, society becomes an empty shell. Margaret Thatcher said that in the modern world society is no longer needed, only a new type of individual who takes care of himself. People are team players, but they are also wolves within a pack. Society as an organizing principle is a relatively recent invention, something like a cult with a unifying story that cannot function without limits and restrictions. Primary societies were tribes. Humans do not possess an innate instinct to live

in cities of millions. Cities are for vassals, valets, and consumers. There is no reason for people to live in enormous cities unless they are consuming surplus energy. Farms and small settlements are sufficient for anyone to live happily and meaningfully. Urban societies are fundamentally different; they are built on the principle of dominance. The city is a dangerous place. It forces people into constant proximity and multiplies risks. Urban communities arise to protect individuals from other citizens. Society must defend itself from the dangers of the city rather than from nature. Today, this logic is changing. There is no longer a need to seek protection among millions of people. A phone provides security everywhere, inside a global virtual city. Now the danger lies in intimacy itself. Touching and approaching others becomes a serious risk. One can take that risk briefly, enjoy it, and then switch it off. Social networks allow others to be included or excluded at will. People become self-sufficient and unbound. As a result, communication turns superficial and false, reduced to stereotypical exchanges of memorized phrases and emoticons. Dating among teenagers is declining. Sex becomes a matter of pleasure accompanied by widespread infidelity. The grief of losing a parent diminishes. This reveals that man has no innate essence as a social animal. Man turns into an automaton. He looks at himself in the black mirror of a switched-off phone and sees a stranger. These are the final days of the Roman Empire repeated: less democracy, more inequality, plutocracy, and hedonism. It is time for a new cycle.

PSEUDOLOGIA 10:

Homo Mendax

The thinking man is the lying man. Language cannot develop without lying. The man was able to speak about things that weren't. Get rid of everyday life and enrich it with various symbolic objects. Objects are important both as material objects and as symbolic objects. We must consume the world to enrich our lives. A romantic consumerism. What does the

tourism industry sell? It's not just rooms with a view, spa, wellness, and luxury. Experiences are for sale. Pieces of life. Role-playing is like parts in a movie. Traveling is the result of some faith in Hollywood mythology. Objective phenomena are effective even if you do not believe in them. Subjective phenomena exist in only one subjective consciousness. Sometimes they are shared but not completely. Never completely. Maybe only for short moments of various mass events. Intersubjective phenomena exist in as many people as possible in a network based on faith in a God. A change in the structure of civilization is possible only through a complex organization. Only through a cooperative of strangers who believe in the same myth. In football, all participants share a common faith in the rules. If this is not the case, the game becomes pointless. The rules are not only written in a book but exist as a shared belief. The social order of Homo sapiens is imaginary. It is different from the order of bees and ants. But is that so? In the anthill, the queen rules the soldiers who rule the workers due to natural law. Why do we think that in the Egyptian kingdom, the Pharaoh rules the wars that govern the builders of the pyramids only according to some fictional law, and nature has no finger? Perhaps the development of the human brain is associated with the possibilities of creating its increasingly complex control and domination, as with ants. However, you manage to do it with very little brain. In the beginning, the human brain was not developed enough to create an empire. The hunter's brain does not remember complex information about all the laws and rules. New ways are needed to remember specialized knowledge. That's why the language was created. It is necessary for the creation of an empire.

Mathematics is a broken language

The most dangerous belief in the world is that mathematics is beautiful and that it is the language of nature. This phantasmagoria must be dismantled. The brain makes sense of mathematics and language in fundamentally different ways. Thinking in sentences and thinking in equations are similar, but never identical. Human brains are capable of comprehending and manipulating both words and numbers, yet they do so through different cognitive routes. Numerical operations may rely on language for precision or share logical

and syntactic features with it, but the neural foundations of numerical processing remain distinct from those of language. People use separate, dedicated cortical networks to understand language and to solve equations. Recent research shows that these cortical networks naturally segregate when listeners are asked to focus either on mathematics or on language in situations where both are present. Within the brain, the cortical processing of arithmetic and of general language relies on both shared and task-specific neural mechanisms that operate independently of the mode of input, whether spoken or written. Comprehending and manipulating numbers and words are central aspects of human cognition, and it is not surprising that they share certain processing regions, particularly in the posterior parietal and prefrontal areas of the brain. Yet the differences are decisive. Language processing occurs predominantly in the left temporal lobe. Mathematical processing, by contrast, is distributed more widely, engaging frontal, parietal, occipital, and temporal regions across both hemispheres. Most of the empirical evidence for this comes from functional magnetic resonance imaging studies, which are highly sensitive to the spatial location of brain activity but largely blind to its temporal dynamics. Even with this limitation, the results are clear. Neural processing of arithmetic depends on dedicated, modality-independent cortical networks that are distinct from those underlying language processing. These networks separate spontaneously when attention is directed toward one domain rather than the other. Mathematics, therefore, is not the language of nature. Language was created for poetry, not for equations.

Poetry is not pottery

The ancient Sumerian system stored information outside the brain on clay tablets through cuneiform writing. This was an immense form of power. The sole purpose of this invention was data storage. Climate statistics, economic activities, and human relations were recorded in order to develop future strategies and political decisions. The Sumerians wrote numbers on clay tablets even before they used letters. They divided the day into twenty-four hours and the circle into three hundred and sixty degrees. This artificial division made it possible

to describe the world around them. In this way, the material world could be measured and controlled. For the first time in human history, information was stored in text outside DNA and outside the human brain. What was the purpose of this storage? It was not to achieve brotherhood among people, peace, or love. Democracy, equality, and social justice were not part of the construction of early civilizations. The goal was genetic domination. The separation of people resembled the structure of an anthill. Ants are born as queens, soldiers, or workers. There is no poetry in Sumerian writing. Only economic events, climate records, and statistics appear. Property contracts, debts, and taxes dominate the texts. But mathematics alone is not enough. A complex empire cannot be built only on numbers. Poetry is also necessary. Mythology. Other ancient civilizations also began by recording numbers and data. In Andean South America, for example, civilizations used quipu, cords designed to record mathematical information. Yet if one wants to create a great empire capable of long-term stability, poetry and philosophy are required. When mythology is recorded, it becomes literature. At that moment, complex systems emerge for storing manuscripts, auditing them, and extracting meaning from them. Writing first appeared to serve mathematical data and factual records, but it developed to serve stories and fiction. Writing myths down was the only way to reach and influence millions of human minds. Free associations disappeared from literature. It became a tool for political strategies and scenarios. Semantic trees emerged, where each branch led to another, larger meaningful structure. Readers were required to stop thinking freely and instead reorganize their minds into systems of drawers. The human brain began to resemble a library catalogue arranged in alphabetical order. Literature turns readers into automatons. The story is organized in an inhuman way to provoke emotion. This is the broken language of numbers. Arabic numerals, created by Hindus and distributed by Arabs, introduced a new type of intelligence. The digital language of zeros and ones altered the human brain to function through binary opposition. Through this new language, it became possible to construct vast and complex networks based entirely on mathematical order.

The money-making brain

The imaginary order lies at the heart of every system of power and hierarchy. Doublespeak and doublethink made it possible to build a schizophrenic civilization. For this reason, it was not a contradiction for slave owners to sign the Declaration of Independence. The binary opposition between slave and master stands at the core of every hierarchical society. For centuries, class division and nepotism functioned effectively and proved their stability. There is no direct correlation between brute force and social power. Generals rarely rule for long if they rely only on commands. Social and communicative skills are far more important than coercion, as are public image and the role a leader performs in society. Wars are not merely expressions of aggression or raw power. War is a systematic and recurring phenomenon. Armies require cooperation and faith in a common cause. You cannot start a war without propaganda. No woman will allow her husband or son to go to war unless she is convinced that they are fighting absolute evil. Faith in the common good must be manufactured. Every shift in public opinion emerges from contradiction. Every culture exists in constant transformation, and contradiction is therefore necessary. Culture is schizophrenic by nature. The instinct for cooperation is perpetually in conflict with individualism. Communication constantly clashes with alienation. The inertia of culture always moves in one direction: toward the creation of a mega-culture, something more complex and more enduring. It is precisely this movement that eventually leads to destruction. As the mega-culture grows, it fragments into smaller sectarian groups and thus loses the original reason for its existence. It drifts away from the idea that created it. History is a movement toward unification and totalitarianism, not toward democracy. It aims at the global imposition of a single economic, scientific, legal, and cultural system. This is the purpose of every mythology: the complete conquest of the world in the name of the common good. When power is achieved, its holders see themselves as bearers of good. Their language becomes the language of God or of science. Their aspiration is universal order. This elevated ideal produces a cognitive revolution. People are united mentally and spiritually through the principle of monotheism: one God ruling the entire world. A moral and monetary imperial order emerges. One market, one truth, one world. Money becomes the greatest unifier.

Everyone believes in money. Soldiers believe in money. Armies and wars depend on money. Peace itself can be bought with money. Money unites enemies faster than anything else. The rise of cities is inseparable from the rise of trade and roads. Crafts and professions appear, and the barter economy collapses. New information arrives daily, and prices fluctuate constantly. Money is a shared belief in value. Its introduction produces a revolution in thinking, grounded in abstract mathematical reasoning. Money is nothing but numbers. Its value is purely relational. Above all, it is a silent logical construction that transforms desires into things, linking spirit and matter. Man becomes a bearer of money. Three thousand years ago, money appeared in Sumer alongside writing. It has no intrinsic value. It is only a token. Marks certify the authority of the one who issues it. It is a spoken promise: my word has value. The word of a man with weight and position. Money is bound to language because it is a promise. Counterfeiting money is a false promise, which is why it is a crime against the state. Trust in money is guaranteed by political power. The Roman Empire concentrated enormous economic authority through the enforcement of a common currency. The same occurred in Europe in the fifteenth century. Yet money constantly seeks to dissolve traditions, taboos, social rules, and moral limits. This is its essence. Money wants to trade everything: honor, love, memory, and human relationships. Why not sell the land inherited from your grandfather and travel the world instead? Money creates a global network of cooperation. We do not trust strangers, but strangers trust money. We believe that people will value us—and our money. Money becomes the only truly common and global value.

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11. REBELLIO NECESSE, the 11th dogma of Neo-Legalism

Legiathan does not need violence.
His goal is Harmony — however brief.

Power is aesthetic. Beauty is power.
Protests merely demonstrate strength
until the stronger side prevails.

Violence and conflict create short periods of harmony.
The more equal the distribution of power,
the longer the harmony lasts.

In nature, there is no large-scale organised violence.
War is the child of centralised power.
It is impossible without propaganda.

Language creates war.
No mother sends sons to die
without orchestrated persuasion.

Violence is constant.
If reduced in one place, it rises in another.
Local violence teaches; global violence destroys.

Wars cease only when Legiathan wins
and the Earth becomes still.

LEVIATHAN 11:

Cliodynamics

Cliodynamics involves the mathematical modelling of historical processes and the analysis of historical databases. Its central concerns are the rise and fall of empires, the growth and decline of populations, and the spread and disappearance of religions. It is an archaeology of

power. What is sought is drama within historical structure, recurring patterns of power relations. History is not merely a sequence of events following one another. It unfolds in cycles and turning points, with a beginning, a middle, and an end, like any other story. When the story is well told, it leads to catharsis. Yet this catharsis is experienced by the audience, not by the hero. Enlightenment requires distance, which is why the audience observes from a safe position. Cliodynamics examines the relationship between the general population and elites. What drives their shared history? Why does it sometimes move forward in a linear fashion and then suddenly turn back upon itself? Despite forecasts and warnings, history continues to repeat itself as farce. Instability, tyranny, and totalitarianism seem unavoidable. Why? Perhaps because that is what is desired. Perhaps no one truly wants democracy and equality. Everyone speaks about them, but no one genuinely wants them. Research on the brain shows that people are not the same. Some possess what can be called a Machiavellian brain. Such individuals instinctively calculate how to exploit situations for personal advantage. Cooperation between people is never purely voluntary. There is nothing natural about social life. Solidarity must be imposed. Antisocial behaviour is widespread, while only an imitation of solidarity is preserved. What exists is a façade of equality. It is sufficient to speak endlessly about democracy without ever practising it. The word itself acquires a sacred status, especially when paired with the adjective liberal. Liberal democracy. Its very pronunciation sounds emancipatory and equalising.

The Earth has been a madhouse for too long

What is a man? This is me. I am human because I have been told that I am human. Because I say so. I am certain that I am human. There are no other options anyway. No possibility of species fluidity. No one can take that noun away from me. An average, reasonable, normal human. Many specialised sciences have no shared concept of human nature. What is the difference between the thing itself and the word ‘human’ in quotation marks? Where does the human idea of man come from? All right, I am human. But what about the others? Are

they human? History is full of examples of dehumanisation. Certain people have been declared ‘inhuman’ or placed on lower levels of humanity. This happens constantly. Man’s connection to the idea of man is purely linguistic. There is a story about man, and therefore man exists in language. He tells himself. I create myself with words. This is my power. But self-knowledge is not an end in itself. It is not enough. True knowledge is oriented toward the endless care of the self. ‘Epimeleia heautou,’ as Foucault reminds us; ‘gnōthi seauton’ is not sufficient. One must manage and rule oneself. Only the art of domination and care over oneself and others leads to success. This aspiration to care for or to rule exists within me, but it is also at the heart of civilisation. That is why language serves domination. Logos is the logic of supremacy. Logos reduces thought to signs and symbols. Humans mostly think in proper words, not in vague impressions. But why? Is it possible to think through images, through blurred memories of sensory and emotional perception? The logic of domination does not need memories, images, or emotions. Logos needs drama. It requires new forms of conflict to assert itself. The logic of domination seeks otherness, something to subdue or to obey. Pure consciousness reaches self-awareness only in confrontation with another. Power is an attitude, not an object. Objects cannot confirm the power of the ego. Power over things, space, or nature cannot replace power over man. Man does not rule territories; he governs minds and claims care over them. Self-awareness finds satisfaction only through contact with another self-awareness. Hence the aggressive stance toward the world of objects and the drive to dominate nature. This is a displaced desire for domination over man. The master–slave relation remains the greatest social taboo. The impulse toward power is also the precursor of scientific thinking. The pursuit of knowledge is a desire to triumph over nature, to turn its secrets into instruments of conquest. This is how science first appears. The satisfaction of the ego is a demanding task, defined by its negative relation to other egos. Power over man appears as the highest goal of the ego. For this reason, no egalitarian collective ideology can ever be fully realised. The ego of the master seeks domination, and the ego of the slave seeks obedience. There is no equality within a master–slave relation. Social freedom is achieved only at the risk of life. Otherwise, it remains a mental abstraction. We are condemned to be free. The feeling of freedom is strongest when the fear of death is suppressed. A man wagers his life to be free from the fear of death and to impose power over

others. The samurai lives in honour and service to his lord and to the name of his clan. If the code of honour is violated, he is prepared to die in agony. The code of honour is a liberating, self-imposed lack of freedom. Ruling oneself spares one the burden of ruling others. If the ego is governed, the desire for higher domination can be calmed. The instinct for power can be suppressed, saving vast amounts of surplus energy. Why save energy? If not for power, perhaps for doing good. Yet there can be no good without a structure of power. First comes the accumulation of capital, then conspicuous charity. Morality follows strength. Alternatively, one can do nothing at all. One can remain at home and write a diary. All of humanity's problems arise from man's inability to sit quietly alone in a room, as Pascal observed. To rule others is ungrateful labour.

Social is not personal

Self-management is a personal project. The personal and the social are different things, just as the social and the global are. The self-aware spirit can reach only itself. The spirit, as absolute knowledge, must overcome the temporal form of the self. I am something that exists in time. The spirit abolishes time. Beyond time, the self loses its essence as striving. Every pursuit of concrete success, every material goal, gradually subsides. What remains is the will to power. It is preserved in collective memory. Legiathan is the memory of the future. The spirit entrusts its Gestalt to memory. Being becomes a calm return to the past, like in the song: 'Yesterday, all my troubles seemed so far away; now it looks as though they're here to stay; oh, I believe in yesterday…' Memory preserves a higher form of substance. This is emotional and chaotic human memory, not automated and organised external storage of slogans. Something personal and empathetic, not statistical data. Memory is a fundamental existential category for the highest form of subjectivity. What happens to a man who is evolving? Let him be called a hyper-sane person. The answer is simple. He remembers. The child is the father of the man. Man lives, remembers, and disappears. He becomes pacified and calm. The hyper-sane person does not climb peaks or cross oceans. He remembers how he did it, or how someone else did. He can imagine it fully. There is no need to prove anything.

There is no need for adrenaline or pleasure. He is spiritually wealthy. Every possibility turns into an imagined reality. A Russian film director once told me an idea for a future film. Two old friends meet after many years of separation in Siberia. They were imperial officers. One took part in the Decembrist Uprising and was exiled to Siberia. The other became a bon vivant. He lived in luxury, travelled the world, and fought against Napoleon. When he grows old, he goes to see his friend in Siberia. They sit together and remember their youth. The first suffers, because in his memories he remains a handsome officer, a war hero, a favourite of women. The second has reconciled himself with being. He likes his life in Siberia and is ready to meet the end.

And otherwise?

Two classmates meet after many years: 'What's new with you?' 'Well, I got married in Italy. I have two children, a very successful career, a house in the centre, and a villa. And what's going on with you?' 'Well, I need to pay for the internet.' 'Oh, and otherwise?' 'Otherwise they will cut it.' This is the philosophy of admittance. Progress is replaced by a cycle. You just pay for the internet every month. That is enough. There is no need to save the world. The past becomes the present in a constant revolution. The past is the real life of the spirit. Freedom means the redemption of the past. Reconciliation and emptiness. That is why freedom is not for everyone. The absolute metaphor of freedom is the empty black universe. Everything can be created in absolute emptiness. Freedom is nothingness. It is slightly frightening. Like in Terry Gilliam's "The Zero Theorem". Nothing is for nothing. Ex inordinato veni pecunia. There is money in ordering disorder. Chaos pays. It is entirely up to you whether you add to zero or subtract from nothing. Hegel believed that freedom became a reality with the victory of reason. Perhaps only for him personally. Thus Western philosophy ends where it began: the mind, reason, the intellect, but not the self. One must be fully conscious to experience freedom. For Schopenhauer, the essence of being is not Logos but Will. Logos is only a form of the will to power. The will strives and then comes to rest. After conquering others, it subdues itself and disappears. In this way it frees itself from repression and from progress.

Western philosophy and morality are built on a great delusion: that the past rules the present, and life is the vassal of death. Historical conditions turn into metaphysics. Movement is allowed only forward, in a line: evolution, progress, growth. Rotation is forbidden. This leads to the decline of man, who nevertheless continues to revolve together with the Earth. Thus begins the struggle against the realm of time. Reason becomes a goal in itself. There is joy in understanding the natural laws of ageing and suffering. Even joy in death, as a release from monotony and from the repetition of history. The exaltation of decline. Triumph in the end of civilisation. Immortality is a terrible burden. One becomes oneself only when transcendence is controlled. Eternity is available here and now. This is the closed circle of eternal return. The Earth has been a madhouse for too long. Original guilt must be abolished. Nietzsche is God.

Nature is conquered by beauty

The king's head was cut off not because he was king, but because he failed at being one. It was cut off because he was not a real king. He was not cruel enough. The good king is always doomed. Like Tsar Nicholas Romanov. The king is a symbol of power. *Ultima Ratio Regum*. History always begins as conflict and always ends in affluence. Science is a form of violence that conquers nature. Lying is a means of conquering man. Religion, mythology, and literature are weapons of mass manipulation. Official language is developed for lies on a particularly large scale. Tolerance and equality are forms of violence against the group. Ideology is preached but never observed by those who preach it. Wise people distinguish between private and public life. Man is a being of triadic nature: emotional, biological, and linguistic. The imaginary, the real, and the symbolic, as Lacan would say. What do others think of me? What do I think of myself? What am I? Language is a tool designed for illusion, fabrication, and lying. It serves the imaginary and the symbolic. Yet action and movement take place in physical reality. How is balance achieved? This is the wisdom of Leviathan: the mixing of the laws of the real and the imaginary. Entropy and evolution. Physics and sociology. The second law of thermodynamics cannot be repealed. But what if it is also

inscribed in the collective brain of civilisation? Ideologies have no foundation in nature, yet they exist in human minds and act upon nature. Energy is dispersed because of ideas. Nature can be destroyed by a single word, at least partially and temporarily. For a brief moment, evolution appears to defeat entropy. This is the ideology of evolution. Nature itself is only a word. True nature is unreachable and incomprehensible. To name something is to end its natural life. Nature is conquered through language. History is nothing but a story, nothing but words. Without history, there is no power relation between man and nature. Man's power is also the impulse to conquer nature. The awareness of entropy's inevitability and the indifference of the universe gives birth to history. Civilisation is organised memory. What is transmitted through generations? What kind of information? What is more important in history than the precise data of the sciences? Le monde tend à la beauté! The world tends toward beauty. But how is this possible? Civilisation creates history. History generates power. Power lies at the heart of aesthetics as well. Collective memory transmits the memory of beauty. Without power, there is no beauty. Everyone is free to love whatever they wish, but weak people love what they are told to love. Beauty is totalitarian. It is something transmitted across generations. Beauty is not an individual sensation. It is always a shared belief. Like power, beauty is relational. Beauty must be recognised by the greatest possible number of people. Otherwise, it is not beauty. Beauty is always concentrated around centres of power: cathedrals, castles, galleries, museums, government buildings. Power masters beauty. Beauty manufactures consent. And the legitimacy of power always rests on consent. The state is an artificial organism created by the sum of all desires of all its citizens. Beauty is the ultimate desire.

PSEUDOLOGIA 11:

What is the use of empire?

It is the largest known form of power—and a working one. Can one say that the empire is bad? Is a global civilisation possible without a global empire? Empires have flexible

boundaries. They always seek expansion. At times they shrink temporarily. Sometimes historical development moves backward. Civilisation becomes somewhat more primitive, yet it survives. The essential task is to preserve scale and to control the different flows of information, goods, and people. A constant flow is more important than constant growth. This is the imperial principle. Empire accommodates cultural diversity, multi-ethnicity, and a combination of different beliefs and traditions. Its implicit motto is: we conquer you for your own good. The empire creates a common 'we' for all people within its borders. Today it is fashionable to choose one's pronoun. The most imperial pronoun is 'we'. What does it mean when one says 'we'? Empire enables the creation of global ideological nations. One can declare affiliation with an imperial 'we'. This is far more difficult within small nation-states. In the Chinese Empire, the emperor rules by a mandate from heaven, not merely by a right or obligation to spread justice and goodness. Everything under heaven has, at some point, belonged to this realm. Empire signifies a territory in which the standardisation of power is imposed. The lives of the enslaved suddenly become more orderly and manageable. They are incorporated into something larger and become part of a 'we'. A small nation is absorbed into a vast web of global dominance. The spread of imperial ideology is perceived as a divine mission. Religion is only one element of this project. Far more important is the energy required to keep the entire system in perpetual motion. Empire moves from a moral imperative to enlighten the world toward the use of weapons to impose that enlightenment everywhere on Earth. Problems arise with newly conquered territories and their old elites. After renouncing their former ideologies, religions, and traditions, they are nevertheless regarded as traitors. At the same time, the empire fills itself with new citizens, raising the question of who truly belongs to the imperial elite. One must perform a specific role to be recognised as a genuine imperial subject. In the imperial game of power, local culture is abandoned in favour of global rules. One enters the international league. When speaking of international law, one usually refers to the protection of the private property of imperial corporations. The principle is that member states must not interfere with global business. National governments gradually lose their independence and become increasingly dependent on global public opinion. Imperial doctrine is promoted everywhere and embedded even within educational systems. Every human community requires a form of

superhuman legitimacy: a system of norms and values grounded in a shared belief in a higher order. For thousands of years, religions were local and exclusive, uniting small groups while excluding others. Around three thousand years ago, this changed. Religions became universal and missionary, closely linked to empires and money. The inhabitants of empires live within a manipulated natural environment. Everything on Earth becomes property, exchangeable according to value. In return, people pledge devotion to gods and kings in exchange for dominion over nature. The ultimate function of the global empire is to replace nature itself.

Cultures need fictitiousness

The most serious obstacle to a global empire is monotheism. Any global political order must be constructed on polytheism. A single God cannot rule the entire world. That is why local gods are necessary, much like the saints in Christianity who attend to the everyday needs of believers. It is not reasonable to ask the supreme God to protect a car from an accident. Such matters require a lesser divinity. One problem, however, is that most religions stand in contradiction to natural laws. This inevitably raises doubts about their credibility. Buddhism, as a religion without a God, may be closer to natural law. Within Buddhism, suffering caused by confrontation with the forces of nature is neither denied nor escaped; it is accepted and even embraced. There is no salvation from suffering. It must be endured without fear and, at times, even with a certain pleasure. The awareness of inevitable suffering gives rise to a form of spiritual power that surpasses the promise of a life without pain. Nirvana replaces the permanent desire for improvement. It is a condition stripped of hope for illusory salvation. Faith in God becomes secondary. What matters is self-discipline and harmony with the laws of nature. When this harmony involves suffering, suffering is welcomed as natural. Most ideologies, by contrast, promise a better life and reduced suffering. They spread and multiply from one host community to another. Their success depends not on the well-being of the host but on the efficiency of their distribution. The crucial question is whether people benefit from the ideologies they defend and propagate.

The answer is yes, but only if they are aware that these ideologies are false. Their effectiveness depends precisely on the conscious recognition of their fictitious nature.

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12. LEX LEGIATHAN, the 12th dogma of Neo-Legalism

Neo-legalism studies the fractal hierarchy of power —
mapping structures, identifying leaders and parasites.

Why study it?
Because Legiathan is inevitable.
The wise study him because it is the only sensible act.

Understanding power brings no reward.
Legiathan binds leaders and parasites in equilibrium.
He creates a system of closeness, love, hate, obedience, fear.

The law of power operates even without belief.
Society self-regulates toward Legiathan
whether we know his name or not.

Legiathan is a personal necessity, not a public one.
He does not save the world.
He exposes the lie that the world needs salvation.

There is only the Self
and the relationship of power with everything else.

Lex Legiathan.

LEVIATHAN 12:

Fukuyama's sin

Fukuyama's sin is that he declares the arrival of the last man as the endpoint of evolution, a negative ideal that cannot be further degraded. People do not wish to see themselves as idiots. Yet the shift has already taken place, from truth and beauty to comfort and happiness, as Aldous Huxley observed. Global happiness fuels consumerism in a way that truth and beauty never could. Whenever the desires of the democratic masses become sovereign, happiness is elevated to the supreme value. Everything is sacrificed for a pleasant life. But nothing comes for free. Happiness must be paid for with the loss of truth and beauty. The question remains whether happiness is sufficient. It seems that a life of dignity and honour is still required, a higher cause. What, then, is the ideal of liberal democracy? Economic development and endless accumulation of wealth are not enough. Homogenisation of human societies follows. Economic modernisation proceeds along similar paths, and all countries begin to resemble one another. Worse still, people begin to resemble one another. A human psyche off the shelf. This logic points to a universal evolution of capitalism and, ultimately, to its exhaustion. People need more than wealth and money. They must invest value in themselves. They seek recognition as meaningful individuals. This need is central to political life and drives the historical process itself. How did the last man lose his desire for recognition? He replaced real achievements with counterfeit tokens of success. He became the bearer of a slavish morality, the ordinary citizen of liberal democracy. The last man exchanges his sense of worth for comfort and self-preservation. Happiness and wellness replace knowledge and beauty. Liberal democracy produces men without chests, filled only with desire and calculation. These people lack spirituality. Without the desire to be recognised as equal to or greater than others, the last man ceases to be fully human. He lives without risk or danger. He has no higher aspiration. The future of states depends on the degree to which their citizens seek recognition as both equal and superior. The fear of

becoming the last men may drive societies back toward forgotten paths, toward primitive prestige battles soaked in blood. The ideological crisis of the West lies in the absence of a vision for the distant future. The near future, however, has already arrived. And yet the ultimate goal of man remains unspoken, as if there were fear in articulating it. A global liberal empire will be achieved at the cost of wars, suffering, death, injustice, and climate catastrophe. Still, it is considered worth the price. The intellectual crisis of Western rationalism is revealed in its moral hesitation. Rationalism has killed more people than romanticism. And yet history continues forward. Ideology allows no space for apology. 'Every day it's something; that hits me all so cold; find me sitting by myself; no excuses, that I know.' There are no answers for the grey zones of civilisation. The future promises more violence, madness, wars, ghettos, poverty, and misery. Ideological pessimism dominates. Climate crisis looms as a possibility. Intellectual resources are depleted. Universities produce uniform individuals. Fukuyama's true sin is telling the truth to people who desire only happiness. As Gustave Le Bon wrote: 'The masses have never thirsted after truth. They turn aside evidence that is not to their taste, preferring to deify error, if error seduces them. Whoever can supply them with illusions is easily their master; whoever attempts to destroy their illusions is always their victim. An individual in a crowd is a grain of sand amid other grains of sand, which the wind stirs up at will.'

The dead-end of history

History reaches its end only with the advent of the last man. This means not merely that the globe has been conquered, but that the human project on Earth has been completed. History can continue only beyond the planet, toward the stars, as imagined in ''The Foundation'' or, more likely, in ''The Hitchhiker's Guide''. Only time will tell. The end of man is the inevitable consequence of constant expansion. Christianity gave birth to the idea of linear, universal history encompassing all humankind, as well as to the idea of the equality of all people before God. A shared destiny for all humans was a radical innovation. Before this, civilizations were understood to exist in cycles. Yet even then there was the notion of a story with an ending:

the Apocalypse. Human progress leads toward this final day, when the last judgment will be delivered. This development, however, is not primarily material. It is above all ethical. Ethics means obedience to rules that people impose upon themselves. It means voluntary humility. Human progress unfolds through obedience—obedience to the symbolic power of the state, the empire, and global human rights. The intellectual father of the idea of global social progress is Machiavelli. He was the first to argue that politics must be freed from moral limitations and that man governs his own destiny. Before this, one had to tame emotions and irrational impulses. Machiavelli's concept of progress is extramoral. His political ethics are indifferent to morality and oriented toward a strong society. This necessarily entails delusion, manipulation, and propaganda. But who decides what constitutes the universal common good for all people? The word 'common' derives from the Latin *communis*, formed from *ko-* meaning 'together' and the Proto-Indo-European root *mei-* meaning 'to change, go, move', with derivatives referring to the exchange of goods and services regulated by custom or law. Its meaning is to change together, to mutate together, even to move together, to migrate. *Migrare* and *mutare* share the same root, as does the word 'mad'. Community therefore also implies going mad together. Freedom is not an absolute ideal for human communities. The great world religions rely instead on happiness and hope. These are temporary untruths, reflections of the historical moments in which they were created. Beliefs are replaced as times change. Ideologies, moral systems, and faiths mirror the spirit of their age and are constantly transformed. This is the poverty of historicism. The future of the historical past cannot be predicted, not even with psychohistory, cliodynamics, data analysis, or artificial intelligence. This is because human beings create historical desires. They are not given in advance. Their nature varies across epochs and cultures. Most objects of desire do not exist in reality before they suddenly emerge. Desire is a product of social reality rather than physical necessity. Human desires are not universal. The impulse toward freedom is always individual. History is the pursuit of freedom, and this pursuit has reached its culmination. Liberalism presents itself as the ultimate ideology, free from the contradictions of the past. In doing so, it brings the historical dialectic to an end. There is no functional antithesis to liberalism, despite all its inconveniences. But beware of neoliberalism.

PSEUDOLOGIA 12:

Nonsense of progress

The time of philosophy, ideology, religion, and science is running out. The twenty-first century places enormous pressure on all these traditional systems of thought. Philosophers are patient, but investors are not. If you do not act, you lose. Energy must be constantly dispersed; its simple storage leads to imbalance. That is why a clear idea of the future is needed, or at least a clear promise, even a false one. Simple promises to preserve the status quo no longer work. Stories are losing their meaning. There is disorientation about the future, a slow cancellation, or rather an unhappy ending of history. Catastrophic scenarios begin to appear. Urban legends turn into conspiracy theories. Dark thoughts are realized. Technologies move faster than ideas. Tools are not used wisely. Engineers are often unaware of the social consequences of their work. The free market proves stronger than the Gulag. Buying and selling become the dominant human activities. The latest commodity is identity itself. There is no global vision for the world. You can deceive all people all the time; this is called the internet. The media becomes the government. The future is boring. This is the real problem. An old story, told by an idiot, signifying nothing. How will people live? What will they do? Is there room for disposable people? Most jobs and professions are useless. Robots are waiting. Universal basic income appears. The crowd is free to read books and write poetry all day. What is the role of parasites? What if they are the majority of the population? There must be people who do nothing, who only talk and think, dream and tell stories, like philosophers. Society needs them, but only in small numbers, and preferably as advisers to the ruling elite. Who needs an entire population of parasites? Society needs its working class more than its philosophers. Rationality and individuality are myths. The rational individual is capable of utter idiocy. People rarely think for themselves. Thinking happens in groups. Thought is a constant conversation, even when one is alone. A conversation with the dead when reading. Dependence on group thinking and faith in the opinions of others made

humans the lords of the world. This evolutionary advantage is trust in the knowledge of those who came before. It was once called surveillance, or even intelligence. In the internet age, statistics, facts, and even secret reports no longer work. Too much information overwhelms perception. The ability to group-think collapses, along with faith in common judgment. Public opinion is manufactured, but consent no longer exists. People are locked inside bubbles of similar views and filtered information. Even scientists are not immune to mass thinking. The newly discovered power of online media distorts truth in the pursuit of traffic. The black hole of the internet absorbs human energy. It is a hammer in the hand, and everything looks like a nail. Every piece of news appears as an invitation to intervene and act. Freedom of speech and opinion becomes an invitation to judge and condemn. Words turn into slogans and clichés. They become heavier and fixed in place. Language becomes a system of signs of ideological obedience. If truth is desired, one must escape the whirlpool of power and drift toward the periphery. Power exists in a dual reality. Revolutionary knowledge rarely reaches the center. The guardians of the old order decide what ideas are allowed inside. They filter carriers of unconventional thought that threaten stability. At the center, caution governs speech; clichés and slogans dominate. Mass thinking is stereotypical because it is the safest and most ambiguous form of thought. Even leaders are trapped in this duality. Their view of the world is deeply distorted at the heart of power. Their informants tell them what they want to hear. Truth depends on the position of the one who speaks it. The problem of fake news is not new. For thousands of years, stories of miracles, angels, demons, and witches circulated as facts. These false stories inspired the construction of churches, schools, and hospitals. Truth itself has never ranked high among the values of homo sapiens. Fictional stories possess an inherent advantage in uniting groups of people. If the goal is to challenge loyalty and build shared belief among large populations, fiction works better than truth. When people believe that fabricated stories benefit their community, they see no problem in accepting them as true. Blurring the line between fiction and reality is a constant requirement for building an imagined community. Without it, football would not exist. Nations and religions resemble football clubs on steroids. Sooner or later, truth and power diverge. To understand the world truthfully, power must be denied. This is the dilemma of scientists: whom to serve first, people or truth. In practice, the community comes

before truth. Power means unity. Truth produces division. There are as many truths as there are people. Only lies create a moral community. A religion.

The end of science fiction

There is no longer an exciting future. Everything has already been imagined, already attempted. Yet people have ruled the world precisely because they believed in fabrications. Imaginary images of the future allow cooperation and concentrate enormous human energy around a shared goal. This is how the pyramids were built, as well as more practical structures such as dams and highways. Science fiction is therefore the most important literary genre. It searches for another dream. The dream machine is the brain. One is always trapped inside it. One is trapped in emotions. Pain, fear, and love remain the same even when they are experienced in virtual reality. What story does science fiction tell? Take The Matrix. Humans create artificial intelligence. The AI attempts to control society and human minds, and therefore humans try to destroy it. The problem is that this story is false. Human minds were controlled much earlier. Destroying robots will not make anyone free. When the Architect and the Oracle meet in The Matrix, it becomes clear that humans can choose whether to leave the Matrix. Without faith in free will, no fictional story can exist. Brave New World presents humans as biochemical algorithms that must be decoded and then managed. World government is based on biotechnology and social engineering. The goal is universal satisfaction and submission. People have no reason to rebel and come to love their slavery. There is no need for violence, no need for Orwell's 1984. In Huxley's world, the government destroys not only truth and beauty, but everything noble and heroic in life, all in the name of happiness. Nobility and heroism are treated as signs of political inefficiency and as causes of war. There is no need for moral education; drugs are enough. Violence is eliminated through biochemical control. But what if people do not want comfort? What if they want pointless poetry, real danger, freedom, goodness, and the right to sin? What if they want the right to be unhappy? Then they are free to leave for the wilderness and live like savages. To escape the Matrix, one must escape the false, imposed, and manipulated self. Yet if the aim is social

order, stability, and harmony, truth often appears as an obstacle. In that case, fabrication must be created and carefully concealed. This fabrication is the avatar. It is the fiction of individualism. National belonging is replaced by the promise that free will will satisfy all desires. Freedom is not the ability to do whatever one wants, but the ability to choose what to want. Desires themselves are predetermined stereotypes. It is easier to belong to something larger, to insert oneself into a collective story. When asked who you are, the expected answer is a list of affiliations. This answer is a performance for the audience. Your history is organized as a timeline. A curriculum vitae. A life turned into an educational program. Without a CV, life appears to have no order or meaning. The fear is not being part of someone else's story. Being no one. Going nowhere. Everything is permitted. You are the one telling the story. Can you live with this truth?

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13. MORALIS VIRTUS, the 13th dogma of Neo-Legalism

Enmity between communities is natural.
So is conquest.
Nothing is worse than destroying a community.
Genocide destroys not only people,
but the traditional power system they inhabit.

Only true global power can stop this.
Nations and ideologies are temporary language structures.
Legiathan is universal.

Destroying old power structures creates vacuum —
filled by the automatic machinery of concentrated power.

The most dangerous ideologies preach freedom.
People begin believing in total self-rule.
This belief enables war and genocide.

Neo-legalism ignores moral fantasies.
Morality is created by power;
therefore, universal morality is impossible.

Management has no morality —
only instinct for power.

Moralis Virtus.

LEVIATHAN 13:

The struggle for recognition

For Alexandre Kojève, all human desires are functions of the desire for recognition. Lajos Egri agrees. Consciousness itself originates in the struggle for recognition. Human consciousness is born through competition and conflict with another consciousness. The first human seeks recognition through violent confrontation with others. In a world of constant collision and enduring misery, nothing is ever enough. One must fight for everything one desires. Others must acknowledge one's violent power. The first man was willing to risk his life for pure prestige. The word 'prestige' comes from French and signifies deception, illusion, and pretence. In the name of this illusion, bloody battles are fought to the death. Very quickly, such struggles were replaced by slavery and servitude. A system of aristocrats and common people emerged. People voluntarily surrendered themselves to slavery rather than risk death in the struggle for recognition. The symbolic meaning of the

master–slave relationship lies in the transfer of power to the master. According to Hegel, in primitive societies classes are divided not by economic function, but by each person's attitude toward violent death. Masters are those prepared to die; slaves are those who are not. The warrior ethos of aristocratic societies grants masters a sense of inner superiority. Man is free and capable of genuine moral choice, and it is precisely in this choice that human dignity resides. Only by risking his life can one prove that he is not a slave. Freedom from passion, fear, and guilt is the true direction of historical progress. This is the liberty that is sought. For Hegel, freedom is the essence of man and stands in absolute opposition to nature. Freedom begins where nature ends. Slaves live according to natural necessity; masters live and die according to their own will. They have redeemed their freedom. The starting point of humanity's transcendental ascent is the struggle to the death for pure prestige. To die in the name of an illusion is the strictly human purpose of life. As has already been shown, prestige functions as a narrative device, as in Christopher Nolan's film of the same name. It follows a three-stage structure, similar to the classical three-act form. The first stage is 'The Pledge'. A promise is made that something significant and extraordinary will occur, interrupting everyday ordinariness. The second stage is 'The Turn'. Reality is reversed. Something astonishing happens. How can this be possible? Yet the audience does not truly want the explanation. What they desire is the final stage, 'The Prestige'. Here, the audience is returned safely to ordinary life, away from danger and the unknown world of illusion. Applause follows. One must never reveal the truth behind the magic. People do not want it. The secret itself impresses no one. What they want is the illusion embedded in everyday life. They want prestige. The moment the secret is revealed, the performer becomes nothing. The secret exists only to deceive, to stage a put-on that others recognise as a sign of prestige. It is a confession of heroism, of fearlessness in the face of death. Prestige is a means of social ascent. War, theatre, and the circus offer slaves opportunities to change their lives. Instead of obedience, some choose to sacrifice themselves in violent struggles for prestige. Others seek elevation through labour or art. Human history can thus be understood as a continuous desire for recognition, a search for a social arrangement capable of satisfying both masters and slaves. The story concludes with the triumph of a social order that manages to stabilise this desire. Thomas Hobbes, however, finds nothing admirable in aristocratic pride or

struggles for prestige. The willingness to die for something trivial, such as a medal or a flag, is for him the root of violence and human misery. It returns humanity to a savage state of nature. For Hobbes, the only just government is one that preserves life and prevents war by any means necessary. Yet this peace comes at a cost. People must abandon their struggle to be recognised as superior. They must surrender their power to the monster of the state. Leviathan becomes the sovereign of all children of pride. People relinquish this power not without purpose, but for a higher order. Leviathan masters their pride.

Persecuted by happiness

Man is haunted by the image of happiness, above all by the happiness of others. Here the problem of relative deprivation emerges. Someone is always a little happier than oneself. In the absence of higher positive goals, this becomes tragic. Man pursues happiness by wanting more and more of it, most often in the form of wealth, fame, pleasure, and money. This pursuit is guided by rational and objective aims. As Kant suggests, a liberal society could be composed entirely of devils, provided they are rational. This recalls Havel's greengrocer, who places the slogan 'Proletarians of all countries, unite' above the tomato crates in his shop. He is a rational devil living in an illiberal state. He can calmly ask puzzled customers what is wrong with the slogan. It allows him to conceal the fact that he is afraid of power. He cannot put up a sign saying 'I am afraid, and therefore I obey'. That would be shameful and would cost him prestige. Instead, he pretends to support the ideology of power and in return gains certain privileges. His fear is hidden behind the façade of something elevated, some higher idea. He cannot live with the low truth that he is merely an obedient servant. The elevated element is called ideology. The low one is called Legiathan. This is the end of ideology. We must accept that Havel's shopkeeper is happy. Returning to the pursuit of happiness in a liberal society, it comes at the price of a Faustian bargain. One receives privileges and a comfortable life. The struggle is no longer for prestige but for identity and lifestyle. Pride is exchanged for unlimited material gain as a symbol of success. This marks

the ethical triumph of the bourgeois way of life. There is no longer any need to kill an aristocrat in a duel. That is why photographs on the internet are essential. They prove success and happiness and secure recognition. Desire overcomes pride. Socialism collapsed not because people longed for civil liberties, but because they dreamed of the standard of living of West Germany. Man has come to locate his value in wealth and property. But is that sufficient? For Nietzsche, man is a being who is constantly valuing and being evaluated. A moral animal with flushed cheeks, who seeks meaning between good and evil. Man needs continuous drama, the collision of thesis and antithesis. From this perpetual clash something new is produced. The meaning of existence lies in novelty, movement, and synthesis. Thus the beast calls himself man. Man is the appraiser, the judging being. The word 'story' comes from the Greek histōr, meaning an expert or a judge. To evaluate is to create. Without evaluation, the shell of existence would be empty, says Zarathustra. Beauty lies in the eye of the beholder, who brings it into being through judgment. Beauty and truth guarantee conflict and drama.

PSEUDOLOGIA 13:

Apparatus ad Deos

Is there a difference between sociology and psychology, asks Serge Moscovici. Gathering individuals into a group changes their psyche. Feelings and emotions become different. Society gives birth to something new out of individuals, not merely their sum. Psychological phenomena increasingly explain social phenomena. Psychological sociology or sociological psychology. The power of psychological discourse is dangerous and exceeds the power of economic discourse. Social psychology becomes the theory of society, because in the communion of individuals the possibility of domination and power is created. The theory of society is the theory of power. All ideas of balance, equality, and self-government are utopian.

In the world, everything happens according to the laws of nature, not because of reason. People believe that the world is in harmony with the stories through which they deceive themselves. Why can't everyone be realistic? Because realism quickly turns into cynicism. The economy needs believers. The laws of the market function only for devotees. To save the economy from false beliefs would mean emptying it of values and reducing it to a stupid mechanism. Faith is required for any system of power to exist, whether sustained by ideological brainwashing or by science. Outside society, people perish, because there is no faith without it. Where there is faith, there is also doubt. The social is religious. The power of every society is spiritual, an insurance against the apathy of its members. The original bonds between people remain a mystery. Behind the visible society of institutions, the first sociologists anticipated a society of passions. How can this shared public passion be studied? To study the laws of power is to study human communities. Social psychology is the science of society as a machine that produces gods. Apparatus ad Deos. How do these machines for gods work? Religion and nature stand at the origins of society. Cooperation unites individuals into groups. Coercion connects groups into society. Social coercion exists against personal will and individual choice. The chains of society appear in the form of the trumpets of duty and command. Yet they are the lesser evil. When social coercion weakens, waves of aggression emerge. These are manifestations of individualism. Individualism means the right to violence against others. That is why people choose collective religions. There, duties are chosen and respected voluntarily. Authority of a different kind sustains social bonds, not physical coercion but symbolic power. Freud speaks of the influence of the father's gaze on the child. The image of the father becomes a super-self. His disappointed judgment cannot be erased. The real pressure always comes from within. External fear is transformed into an internal super-self that exercises control. Religion and society are synonymous with this pressure. Religion allows people to see themselves as a society sanctioned by a higher authority. Each individual carries within himself the sense of a supreme being that constantly corrects his actions. In short, religion is an inner image or feeling that always accompanies me. Society is both coercion and cooperation. The fundamental duality of human culture lies in the division between the sacred and the secular. The superiority of the sacred is the superiority of society over the individual. Society is sacred; the individual is not.

A sacred society means permanent dependence: coercion, prohibition, renunciation, sacrifice, duty, and guilt in the name of God.

We killed God twice

How does one kill a God? First, by taking away his symbolic power. God is banished from the world of fiction. He remains in name only but no longer rules. Culture is deprived of the presence of authority. The second stage begins when people start to rule by their own free will. This, of course, is destructive. Without the sacred, society cannot exist. Without society, power becomes pathological. Power is a collective phenomenon, inseparable from communication. There are no false religions, provided they create a community of people. Man cannot be sacred in himself. Totemism made philosophy and science possible. The totemic principle turns language into a tool and gives meaning to reality. The totem provides unity and remains constantly present in the mind. It gives members a mark of collective individuality. How do religions function? It is not enough to have faith in God; one must also have faith in others within the community. That is why division and isolation turn people into individualists who no longer believe in anything. Sacred spaces are essential for any human society: sacred books, shrines, temples. There are always gatekeepers who grant or deny access to this privileged space. Without sacred spaces, religions are impossible. Nations inevitably perish with the death of their gods. They become merely imagined communities. The gods are symbolic representations of the nations themselves. When a nation adopts a foreign god, it loses its identity. Christianity was designed to destroy the most ancient art of creating local gods. Collective individuality creates a God. Then God creates the world. Then rituals create a rhythm of life that unites the group. One feels transformed. Man is no longer alone. He becomes a hero together with others. Exaltation is far stronger than apathy. Ancient cultures succeeded in institutionalising madness by taming ecstasy through ritual and taboo. Modern culture succeeds in institutionalising melancholy. Rationalisation means governance by calculation and quantitative measures, with contempt for ceremony and ritual. It is a struggle against passions and emotions in the name of interest and profit.

Personal pleasure replaces collective enchantment. Individual satisfaction cannot achieve collective representation. An egocentric life leads to active indifference, isolation, and social apathy. In a world without authority, where everyone is an author, everything becomes weak and frustrating. Authority is essential for truth and knowledge. Religious feeling is the source of all forms of knowledge. Even beauty depends on judgment. Religions cannot be erased. A society without religion is a strange spectacle. Sociology reverses the terms. The philosopher searches for proof of God, but God offers one of the proofs of man's existence. Killing God is suicidal. First, his symbolic power is taken away, and then one begins to act like a god. One kills the inner image of higher authority and replaces it with a sense of power over others. Society dissolves, and finally the persona itself expires. Nothing remains. First, society is dismantled as a machine for gods, and then the inner religious feeling is erased. One terminates one's personal Jesus. God is killed twice.

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14. HOMO LEGALIS, The 14th dogma of Neo-Legalism

Neo-legalism comes from "legal" — rules —
and "loyal" — fidelity to the pact.

Legiathan means fidelity to one's nature
over the words carved into stone.

Homo Legalis is aware of his dependence on power.
His opposite is the "free man" —
a parasite flattering democratic illusions.

Homo Legalis does not love power;
he respects it.

The truth about power is the greatest human strength.
Truth breeds hatred; flattery breeds obedience.

Truth creates identity.
Homo liberalis is happy; Homo legalis is free.
Happiness is a parasite's reward.

The goal of neo-legalism is fullness of reason, not happiness.
Freedom of thought leads to obedience to universal power,
not to personal illusion.

Renouncing happiness frees Homo Legalis —
he knows freedom's limits.

LEVIATHAN 14:

Universal and homogeneous state

For Hegel, the end of the historical process requires the secularisation of Christianity and the achievement of a universal and homogeneous state. The French Revolution and Napoleon carry the principles of freedom and equality. Slaves overcome the fear of violent death that once defined them as slaves. God descends to earth in the form of the bureaucracies of the modern state. Liberalism becomes the rational recognition of everyone's dignity. There will be no wars in this homogeneous universal liberal empire. Liberal democracies do not fight each other, but they remain in constant conflict with all other types of states. The goal is to eliminate war altogether by turning the whole world into one vast liberal state. This will be

a post-historical empire, a state of states, the Empire of Legiathan. Outside it will remain the historical half of the world. The last man, however, will be a man without chest. This is the price to be paid for Legiathan. Men without dignity. A pleasant and satisfied slave. This is the creature that appears at the end of history. Once the universal state automatically recognises him as man, the value of recognition itself disappears. In a liberal country, slave morality is completely overcome. The consent of the governed is mentally programmed. This is the goal of Legiathan. Free rights for all grant universal recognition, and thus everyone loses value. This is the only way a global state is possible. The last man is not a slave. He knows that history is full of meaningless battles over trifles such as prestige and pride. The modern, educated man is happy to sit at home and congratulate himself on his lack of faith. Glad to be broad-minded, yet empty-chested. People begin to resemble animals again. A dog is content to sleep in the sun all day as long as it is fed, because the dog is not dissatisfied with what it is. The dog does not worry that other dogs live better than it. Only the rational and free man wants to be more than others and to judge them. The last man merely shrugs his shoulders. Alexandre Kojève abandoned philosophy and went to work on the construction of European institutions. This became the final home of the last men. Europe is presented as the future of the world: a vast multinational bureaucratic polity in which power has no face. A complete victory of Legiathan. The end of history means the end of art and philosophy. Kojève therefore had no choice but to abandon his vocation and become a bureaucrat. Philosophy becomes impossible once it attains the status of truth. It turns into dogma. Nothing new can be said; one can only repeat earlier forms of ignorance. In post-historical life, wisdom becomes trivial. There is no self-understanding, only relief. A vast historical world will coexist with the post-historical empire, like an enormous amusement park. Disneyland versus Westworld. Immense historical zones to which one travels for adventure, in search of lived experience. To risk one's life in a ghetto in pursuit of prestige. Tourism becomes the basic philosophy of post-historical existence. One can return as a tourist to the historical world and be noble or cruel for a while, recreating all the conditions of historical conflict: danger, violence, and the risk of a terrible death. But the world itself is no longer historical. Everything has already been experienced.

How to change the world?

The difficulty is that changing the world of power is like moving a graveyard: you get no help from the people inside. So the real question is who can change it. The world can be changed only by conquering it completely. First, a revolution of thought is required. In science there are two types of revolutions. The first changes the scientific paradigm. The second changes the language of science. Revolutions of language are extremely rare. The same applies to the science of power. To change the world, the language of power itself must be changed. The language of power exists only to reproduce Legiathan. Whoever teaches this language holds power. Revolutions in history have always been personal. Changing the world requires the sacrifice of personal interest. Power is never purely personal; it is always part of something larger. Power is constant across the world. Any attempt to change the world must begin with an analysis of failed attempts on a small scale. One example is the Decembrist revolt of 1825. What was happening in the Russian Empire at that time? Secret aristocratic societies were forming. A new constitution was proposed. There were demands for the abolition of serfdom and for self-government. But why? Because the Decembrists were good people? Because they read Rousseau and Voltaire? Because they dreamed of freedom, brotherhood, and equality for the Russian peasants? Hardly. This is nonsense. Aristocrats do not seek equality with common people. They hide behind something “higher,” such as the ideology of humanism, to solve their own material problems. The truth is simpler. Grain prices fell after the war with Napoleon due to overproduction. Grain was the oil of that era. The aristocracy wanted land reform in order to sell their estates. They owned vast lands, but the system of serfdom prohibited free sale. Serfdom imposed obligations: landowners had to take care of both land and peasants in times of famine, disaster, and catastrophe. The aristocracy wanted to rid itself of this responsibility and use peasants solely as labour. The tsar opposed this. Caring for the rural population was politically necessary. Otherwise, uprisings were inevitable. The aristocracy therefore sought to weaken the power of the tsar. Their determination was fuelled by the need for money to spend in Western Europe. When Alexander I died, they supported his brother Konstantin as heir, but the crown passed

instead to Nicholas I. An interregnum followed. The Decembrist revolt failed and was followed by harsh repression. The regime adopted the reactionary doctrine of 'Orthodoxy, Autocracy, and Nationality.' Nicholas I lost the Crimean War and died. That defeat became the catalyst for reform. His successor, Alexander II the Liberator, abolished serfdom. In return, he was assassinated by terrorists. The peasants were left orphaned, without a master, income, or protection. Alexander II's son, Alexander III, pursued a reactionary course known as the 'counter-reforms.' His successor, Nicholas II, was described as 'a good boy with a poet's soul.' During his coronation, two thousand people died in a stampede while receiving free food. Nicholas II spent time with a Polish ballerina while the empire faced the Russo-Japanese War, strikes, riots, pogroms, the State Duma, the failed Revolution of 1905, the First World War, disorder, and mutinies. On 23 February (O.S.), 8 March (N.S.), the February Bourgeois Democratic Revolution began, and Nicholas II abdicated, ending the Romanov dynasty and the Russian Empire. The United States was the first foreign power to recognise the Provisional Government. This was followed logically by the Great October Socialist Revolution, also known as the Bolshevik Revolution. The Bolsheviks succeeded because they changed the language of power, not merely its paradigm. This is how Legiathan functions. The failure of the Decembrists lay in their choice to exchange land and responsibility for money and comfort instead of transforming the world. You cannot change the world with a corrupted soul.

Dirty Souls

If you are busy fighting for a better life, there is no time left to change the world. Time is too precious to be wasted on disobedience and disagreement. Change is the slowest force in existence. Life is short, and waiting for the world to transform is rarely rewarding. From a personal perspective, it is far more rational to adapt to the existing paradigm of power. Achieving agreement and consent for collective action is almost impossible. Of all political regimes, democracy consumes the greatest amount of time to reach decisions. Debate merely postpones conflict. Disagreement is resolved most efficiently through violence and

repression. Otherwise, it can smoulder for centuries. Only aggression suppresses accumulated tension. After brutal violence, respect appears. After a war of supremacy, both sides are reassured. Any internal disobedience is punished harshly and publicly. Power has no alternative. In the 1950s, Mao Zedong attempted to show the world that China could be democratic and civilized, unlike the allegedly brutal Russians. He briefly opened the arena of public opinion under the slogan: 'Let a hundred flowers bloom; let a hundred schools of thought contend.' The idea was to allow people to speak freely about China's future. The results were disastrous. Mao had hoped for discussions about art and culture, for the birth of new ideas. Instead, people began to criticise him. This became Mao's test of power, just as Tiananmen later became a test for Deng Xiaoping. Mao returned to the traditional strategy of Chinese rulers for dealing with dissent: 'Kill the chickens to scare the monkeys.' The monkeys are many and strong, so they cannot all be killed. Instead, innocent but noisy chickens are slaughtered in front of them, with extreme cruelty. The chickens are then blamed for everything that has gone wrong. The monkeys are asked: 'Aren't you glad you are not chickens? Be careful not to behave like chickens in the future.' Monkeys and chickens. Divide and rule. If chickens are no longer the worst, then monkeys must become so. Someone must always be the lowest. The leader is cruel, yet presents himself as caring for the monkeys. This is the power of the loving and punishing Lord. This is why there has been no more successful religion than Christianity. I punish you, but I suffer for you because I love you. You hurt me by disobeying my commands. I forgive you, but I am wounded. I take your sins upon myself and suffer in your place. And remember: everything you do is sinful. You will live in permanent guilt, endless regret, and constant repentance. This is the most effective form of mind control. Christianity is the greatest slave religion. Nietzsche saw this clearly in The Antichrist, though with both insight and naïveté. Legiathan needs fear and guilt. There can be no civilization without them. They are the firstborn of civilized humanity. This is the will of Thanatos. That is why Aristotle is dangerous. Because of catharsis in tragedy. The purification of guilt and fear through compassion and regret. Melpomene, the muse of tragedy, is depicted holding a tragic mask in one hand and a staff or sword in the other, a symbol of inevitable punishment for those who violate the will of the gods. The purpose of catharsis is humility. It cleanses emotions that generate disagreement and

conflict. Only through tragic purification can democracy exist. Tragedy is also a tool of disobedience toward the gods. As is music. As is the choir. In democratic dialogue, the citizens of Athens must achieve harmony. Everyone must sing together. This is the consent of the governed. It is not a rational condition but a musical mystery. The verb 'to consent' means to feel together. Catharsis predates Aristotle. The virus of tragedy originates in the Eleusinian Mysteries. There, purification occurred and life could continue. This is how the ancients lived. Perhaps they were freer than we are. There are no living witnesses to tell. Those who participated in the Eleusinian Mysteries were forbidden to speak of what occurred within the temple. The punishment for disclosure was death. It is known that these rituals included forms of sacred tragedy in which participants consumed psychotropic substances mixed with wine. They symbolically descended into the underworld of Hades and Persephone. The secrets of life and death were revealed, and their souls were purified. When the ceremony ended, the participants were transformed forever. They carried within them the secret of a sacred drama of the soul, complementing and explaining the earthly drama of the body. A divine ritual touching the mystery of death. This secret has been lost. Europeans have forgotten the meaning of their rituals of mental purification. With unpurified souls, the world cannot be changed.

"In heaven, learning is seeing on earth, remembering. Blessed is the person who has passed the teachings of mysteries. That person knows the source of life as well as his goal."

— Pindar

PSEUDOLOGIA 14:

Desolation Culture

Belonging to ideologies and religions is almost always a false cause, especially when they claim to be fair and humanistic. Altruism is impossible in an ideal state. Behind every proclaimed virtue there is a will to power, a financial interest, or loyalty to family and kin. Very few people in history truly understand this. One cannot think globally. Human thinking usually extends only as far as a group of roughly one hundred and fifty people. This is the tribe, or today, a few thousand Facebook friends. Information, as the material of thought, is always limited. If the whole world were placed in our hands, thinking itself would collapse. That is why chaos always prevails. Those who understand this understand Legiathan. The rest gradually become victims of a culture of despair. Desolation is born in large cities. The more people live together, the worse they feel about one another. Young people are indoctrinated through education and mass culture with ideas of equality, meritocracy, and the pursuit of happiness. Just do it. Everyone can. The sky is the limit. There are no glass ceilings. Then they discover that there are. The same family-based class system of feudalism persists. The result is despair, depression, alienation, anomie, and misanthropy. This is how the loser class is born. Holden Caulfield, Travis Bickle, Arthur Fleck. Losers become the new superheroes. The others are the multibillionaires. Ordinary people are excluded from the superhero universe. They understand this exclusion but lack the power to change it. Every ideology is created to influence the masses, but it can only be applied by the elite. The power elite creates every law. The ruling ideas are always the ideas of the ruling classes. The power elite can rule even without understanding its own role. Ideology is needed only to conceal the law of Legiathan. Mythology replaces physics. Instead of speaking about thermodynamics, people speak about Zeus and Athena. But what happens to the enlightened among the ruled, those who understand the laws of power yet possess no power themselves? They become either philosophers or rebels. Philosophers are humble people. This is the only benefit of the love of wisdom. Over time, however, it often turns into a love of power. ‘If you had washed lettuces, you would not have paid court to Dionysius,’ Diogenes once said to Plato. But what is Diogenes himself? He is the model of the last man. Content to lie in the agora and congratulate himself on his lack of faith. Glad to be broad-minded but empty-chested. Diogenes lives among dogs and is therefore a cynic. The dog is happy to sleep in the sun if it is fed. The dog is not troubled by being a loser. It does not want to be anything more

than a dog. Diogenes is an ersatz rebel. He introduces the fashion of rebellion, much like the hippies. This imitation of revolt sells well, but it is a well-disguised sabotage of genuine rebellion. A real revolt against government would take the form of an organised labour movement. Instead, society produces drugged, passive peacekeepers. Even the peace movement gradually fades. Today, the rarest figures are anti-war leftists. Over time, the hippies adapt to the system of power and eventually become politicians. At a certain moment, former rebels take power themselves. Revolt is exchanged for authority. The deal is advantageous. Brotherhood, love, and freedom are capitulated. Money triumphs completely. 'And someone says, "You're in the wrong place, my friend, you'd better leave"; and the only sound that's left after the ambulances go is Cinderella sweeping up on Desolation Row,' sings Bob Dylan. What the hippie rebels fail to understand is the importance of ritual. Even in decline, ritual artificially sustains a false vitality. This is Desolation Culture. The system continues to move by inertia. This inertia is Legiathan.

Tribal solidarity

Human sciences are nostalgic for the past, generally mystical about the future, and pessimistic about the present. From the natural sciences, a miracle is always expected. From the humanities, a diagnosis of misfortune is demanded. This misfortune is called anomie. Selfishness and alienation in society. Sadness and indifference among people. Negligence becomes a central theme of sociology. The group is a moral authority and a source of warmth that melts selfishness. Without society, the individual would be entirely different. A return to prehistoric man. He does not need society. Individuality is a deviation. The community is an abstraction composed of beings whose destiny is to perish. How, then, is individualization possible? Society is the only reality and something higher than its parts. There are no isolated individuals. Individual interest is the most fickle thing of all. The individual has no identity in itself. Identity means sameness, oneness, a state of being the same, of resembling everyone else. The individual does not know what to want. Such an existence produces only temporary

connections and momentary convergences. Without tribal symphony, people are merely a cacophony of individual voices. The main feature of partnership is solidarity, not economic power. The division of labour follows tribal solidarity. Doubt becomes a virtue and even a principle of reason. Independence of judgment becomes accessible to more people. Communication between individuals intensifies. This naturally leads to distrust of the gods. Multiple contacts generate multiple groups. General consciousness fragments, and beliefs multiply. A cult of the individual emerges. The cult of personality weakens social ties. Consensus binds people to society. How is consensus tested? Through crime and punishment. Crime is a test, and punishment is a declaration of the strength of the community. Punishment itself becomes a performance, observed by the community and expected as a spectacle. Crime is a symptom of social apathy. Group members lose faith in the exalted value of their duties and begin to violate taboos. This is a manifestation of psychological weakness. It is a test of group solidarity. When solidarity fails, criminal organizations with their own rules arise. A kind of state within the state is formed. Punishment, on the other hand, is exciting and contradictory. It restores enthusiasm and destroys apathy. Revenge is a state of psychic power. Simply restoring order is not sufficient. Shared feelings of faith have been wounded. What is required is an exciting satisfaction produced by ritual spectacle.

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15. AMOR FATI, the 15th dogma of Neo-Legalism

Neo-legalism loves destiny
because destiny leads to Legiathan.

Becoming what you are is harmony.
Chaos within is necessary for the path.
Legiathan does not need man;
man is one of his appearances.

Freedom is an illusion.
Every human act seeks power
or seeks a master.

The king is still king when naked.
His stupidity tests obedience.
Power always tests its limits.

Liberalism began not in the Bastille
but in feudal castles —
privileges taken from kings.

Freedom is the greatest lie.

Neo-legalism is raciovitalism —
mind drawn from life.
Freedom is discovering limits.
Non-freedom is true knowledge.

Legiathan is reborn in the clash
of three generations — the old, the mature, the young.
When this cycle breaks, crisis emerges —
and weak souls are born.

Amor fati.

LEVIATHAN 15:

Plants, Animals, and Humans

According to Korzybski, life has three dimensions, Borges says: length, width, and depth. Plants, animals, and humans. Life in length belongs to plants. Life in width belongs to animals. Man lives a deeper life. People live in the depth of time. Plants hunger for the sun. Animals desire space. The difference lies in a single idea of space. Only animals possess it. Plants accumulate energy, and animals accumulate space. What, then, is man's superiority? Man accumulates time. Materialism made man rich in space. He forgot his noble task of piling up time. Man conquers visible things: people, objects, and lands. Thus imperialism and progress were born. But is anyone interested in restoring the third dimension of life? Does humanity need to return to its reasonable and true destiny? Can capital be accumulated for centuries instead of capital measured in kilometres? We still lean on power, but power over time. What is the instrument of this power? The clock. And what is the most accurate clock on Earth? The planet Earth itself. The most precise clock in the solar system. Therefore, only the conquest of the whole Earth grants power over time. There is a film in which Superman begins to rotate the Earth backwards in time to save Lois Lane. Every good game allows hope for total victory. If you do not fight to the end, there is always the risk of losing everything you have achieved. You have no right not to play. You must remain active. The passive always fail. You cannot simply rest on what you have achieved. This violates the principle of dissipation. Energy must be dispersed. Every movement is dissipation. You must move constantly, even mentally. The discovery that the Earth is round leads to the idea of its total conquest. The Earth is a sphere and has no limits. It is just a large ball. People cannot escape anywhere. They are locked inside this sphere like a hamster in a spinning wheel. It is natural for this orb to be united under a single global power. This is how the idea of global power was born. The third monster. Legiathan. The monster of the global hyper-empire. The future lies in the ideology of natural non-freedom. See Jacques Attali's A Brief History of the Future. If this is not neo-legalism, what is?

Il Faut Cultive Notre Jardin

What does Voltaire mean when he says, ‘One must cultivate one’s own garden’? Of course, the word ‘own’ immediately comes to mind. First, one must possess property in order to cultivate anything at all. Full power over a piece of land. That is where everything begins. Only then can one plant crops, breed animals, build a house, buy slaves, or hire workers. Yet the gaze remains fixed on the garden itself. The message is to take care of one’s own work and not interfere in world affairs. Do not worry about what you do not control. About what lies beyond your power. In fact, this phrase comes from the novel Candide, or Optimism. It is a satire directed against an age of optimism and hope, an age that places its faith in science, love, technical progress, and reason. How contemporary it sounds. Voltaire does not believe that science will improve the world. More likely, it will merely grant new instruments of power to tyrants. Philosophy cannot explain the problem of evil. Love is an illusion. Hope is a disease. Voltaire seeks to cure us of all of them. Candide and his companions travel across the world and endure immense suffering. In the end, they find themselves on a small farm near Constantinople.

> *”As he went back to the farm, Candide pondered deeply what the old man had said. He informed Pangloss and Martin that the man had made a life for himself which was far better than that of the six kings they had met in Venice. Pangloss held forth at his usual length, appealing to Biblical and secular history, to prove that great eminence is always dangerous. "I also know," said Candide, "that we must cultivate our garden." His philosopher friend agreed. "Let us work without reason," added Martin. "It is the only way to make life bearable."*

> *That irrepressible optimist Pangloss sometimes repeated his belief that all events were linked together logically in this best of all possible worlds. He argued that had not Candide been expelled from a fine castle and experienced so many difficulties, he would*

not now be enjoying candied citrons and pistachios. "That is well said," replied Candide, "but we must cultivate our garden."

What does Voltaire intend to convey with his advice about gardening? That a proper distance must be kept between oneself and the world. Excessive interest in politics or public opinion is always a rapid path toward danger. One should never bind personal moods to the condition of an entire nation. Life must be lived within a small plot, not alongside millions of strangers. At the same time, since consciousness is vulnerable to anxiety and despair, one must remain occupied. There must always be a project. A project that sends one to bed each night tired, yet satisfied. We must abandon the attempt to cultivate humanity. We must relinquish national and global ambitions. Take a small orchard and stop worrying about humanity as a whole. Who cares what happens in Constantinople? Live quietly, enjoying the sunlight on the orange tree beside your house. But remember this: in Constantinople, people are being impaled. You have been warned.

PSEUDOLOGIA 15:

The missing society

The first quality of money is quantity. Money itself is not important; only a large amount of money matters. It fragments and sterilizes humanity. A monetary relationship exists between people who are indifferent to one another. Money aims at individualization. It resolves every problem immediately by assigning value to a relationship between objects and people. In Simmel's Philosophy of Money, the paradox is that by privileging a universal quantity over individual qualities, money becomes the ultimate goal. Its quantity is a value in itself. There is no higher good than money. It contains all potential forms of common good that can be produced. Money assumes the function of a universal measure of communication.

It stimulates forms of knowledge that also strive to reduce quality to quantity. This is the secret of its power over reason. Money facilitates the rise of abstraction in economics and later in science. This produces an increasingly intellectual orientation of culture. Life is understood as grounded primarily in intellect rather than brute force. From this emerges the idea of paper money. It is a matter of thought and trust, not violence. Abstract thinking is required to comprehend it. Money has no intrinsic form or value. Its value is entirely virtual. Money is pure reason. It is therefore unsurprising that money has displaced personal relationships for millennia. It has become the sole path to freedom, a universal instrument of liberation. Money demands a degree of indifference toward others. When gold appears on the table, human presence vanishes. One must behave like a machine, as in business transactions. Even the institution of marriage is founded on monetary relations. Monetary exchange accelerates relationships. These relations become increasingly superficial and ritualized. Personal relationships are monetized. Friendships are assessed in terms of added value. Compliments and likes are commodities. Friends can be rented temporarily. Everything happens faster and becomes more disposable. Society recedes, and this is celebrated. Man appears to be finally free. This spirit of the age produces a man without qualities. Nothing is demanded of him. He is capable of much, yet compelled to do nothing. Free from bonds and obligations, he entertains himself by purchasing new costumes and masks. In quantitative democracy, each person is only a single vote. Everyone belongs to a target group without knowing the others within it. Algorithms unite individuals through abstract similarities. There is an obsession with measurement. Measurement of opinion. Democracy of opinion. Man no longer possesses a stable character. He adapts continuously. The more money he acquires, the more his character dissolves. Society approaches its end through an inability to communicate. Individuals remain, but the bonds between them disappear. Emotional distance expands. There is flight from family and intimate friends toward increasingly remote spaces. Authentic spiritual relationships require time. Society is nothing other than time spent together. Money stretches time. And we carry mourning for the society that is disappearing.

Is money from God?

The crisis of the present lies in the monetization of the future. There is a constant gaze directed forward, toward the moment when one will finally make a great deal of money. The future becomes the space of money. Money never sleeps. It is insomnia. Round-the-clock transfers. Those who follow it also do not sleep. There is no day and no night, no home and no homeland. Money exists only to be given. Paper money has value only when it passes from hand to hand. Money becomes a benchmark for measuring human relationships. It is the purest form of interaction. Money is a vivid expression of man's attitude toward the world. Money is a totem. It is not rational. In the realm of reason, everything becomes science. Science forbids prophecy and replaces it with statistics. It calculates chances and probabilities. Yet the need for a prophet remains. A prophet who speaks the language of statistics. It seems that the time will never come when science will liberate people from the gods, or create a substitute religion, or take their place. The sacred remains at the heart of collective life. Without this rational and seemingly useless element, no society could survive. A sacred pact that unites people. This is the social role of deception. Fiction serves to create faith. Communities are founded on belief in lies, not in facts. Money is the symbol of all values. It embodies the idea of the state. Today, money is invisible. Its value is no longer material. Value exists in exchange and communication. Money is the measure of exchange between values. Fictional capitalism and fictitious capital. The richest possess no tangible assets. The magic of money. It transforms from a means into a goal. Money is an absolute means and becomes an absolute end. It carries immense potential power. It creates a sense of obscurity and enchantment. According to Simmel, there is a psychological resemblance between our idea of money and our idea of God. Money is the homeland of the unborn. It creates a new type of community made up of indifferent individuals. No vision of the future. Empty people with potential. Men without qualities. Members of a vanished society. Money is the power that shapes an abstract and quantitative world of measures and values. The passion for money separates people from one another. Money resolves every problem instantly. It has registered countless human desires, actions, and movements within the economy. All qualities collapse into a single quantity. This becomes the main tendency of life. The central

question is always how much? The monetary economy produces complete freedom in relations. Anonymity and impersonality are renamed freedom. Money effortlessly dissolves relationships and dependencies formed over centuries and replaces them with trust in exchange. It produces social polyphony. Simultaneous participation in many unrelated groups. Man becomes a foreigner. An eternal tourist who consumes the services of other tourists. Everyone is freed from obligations to society. A life without debt and without guilt. The rich and the poor alike are equally free to sleep under bridges. All people are equally free from the obligation to care for others. Money has no qualitative value. All definitions become quantitative. Information is expressed in numbers. The abstract language of arithmetic conquers culture. Algorithms analyze choices, thoughts, and desires and reduce them to numbers. Reason and society merge into a single system. Personality dissolves. This is the end of man. Character loses its value. The man of character loses his demon. He loses the path of his soul. The person without character adapts smoothly to the system. Money creates a new form of mind, based on distance between people and things. Who could deny its greatness?

*

16. IMPERIUM GLOBAL, the 16th dogma of Neo-Legalism

Power is more primal than survival.
People fight power when it loses its face.
A king is killed not because he is king,
but because he ceases to fulfil his purpose.
Legiathan’s wisdom is everywhere.
Power over oneself is the highest form.
It gives mastery over time.
The possessor of this power is alone.
He knows the emptiness of the universe.

Self-power creates direction.
Cities are ships searching for a captain.
The captain creates reality.
He does not ask sailors for permission.
His will gives meaning to the journey.
Legiathan's ship is Earth.
History begins and ends in conflict.
If Behemoth is war of all against all,
and Leviathan is the state's power over all,
then Legiathan is the state of states —
the universal global order.
The universal homogeneous global state*.
The end of history.
Imperium Global.

*

The Dead-End of History

History ends only when the Earth is fully conquered.
Then it moves to the stars.
This moment is near.
Christianity invented universal linear history —
the equality of all before God
and a shared human destiny.
A new idea.

Yet all civilisations believed in cycles.
And still believed in an end.
Progress culminates in the Last Kingdom —
Legiathan.
Progress is ethical:
obedience to rules one imposes on oneself.
Machiavelli secularised this destiny —
politics freed from morality,
consent manufactured through manipulation.
Who decides universal good?
Freedom is not an absolute ideal.
Religions are historical untruths.
Ideologies reflect their age.
Desires are invented.
They cannot be predicted.
They define history more than material needs.
Liberalism is the last ideology,
free of contradictions.
No viable antithesis remains.

*

Fukuyama's Last Man

Fukuyama's error is declaring liberal democracy
the endpoint of ideological evolution.

As an ideal, it may be the most workable —
yet it produces the “last man”:
a spiritually empty, dangerless being
concerned only with comfort and self-preservation.
When slaves are freed, slave morality emerges.
The citizen loses any claim to superiority.
He seeks recognition not as great,
but as safe.
He becomes breastless —
desire and reason without honour.
Such people cannot sustain civilisation.
Without risk, aspiration dies.
The future depends on how strongly
citizens desire superiority over equality.
Fear of becoming “the last people”
may return humanity to primitive, bloody prestige battles.
The West’s ideological crisis
is a lack of vision for the distant future.
Global liberal empire will come —
through suffering, war, injustice, climate collapse —
and yet it will come.
Rationalism kills as much as romanticism.
Still, we march forward.
Ideology needs no apology.
Poverty, ghettos, war —
the future grows more grey.

Universities produce uniform humans without breasts.
The state weakens under bureaucratic parasitism.
And still, nothing stops globalisation.

The End of Legiathan, Manifest of Neo-legalism

**(„Everyone is entitled to a social and international order in which the rights and freedoms outlined in this Declaration can be fully realized." Article 28 of „The Universal Declaration of Human Rights" (UDHR) accepted by the General Assembly of UN as Resolution 217 during its third session on 10 December 1948)*

Synthesis: LEVIATHAN & PSEUDOLOGIA 16:

When you are on the internet you do not have a body

Marshall McLuhan asks what the medium does to our sensibility. When you appear on television, you exist only as an audio-visual image. What, then, is the effect on the audience? The effect lies in the hidden ground, while what is visible is only the figure. The ground is rarely noticed. The figure consists of images, words, facts, statistics, and similar elements. In the final speech of The Great Dictator, the figure is the innocent Jewish barber speaking about world peace, solidarity, and brotherhood. The ground is the effect on the people. The million individuals in the crowd listen and applaud with the same enthusiasm they once showed to Adenoid Hynkel. The message itself is not decisive; the goal is to gather a crowd. The power of the crowd is the message. Every new medium initially reproduces the old functions in order to attract audiences. Gutenberg's Bible imitated the handwritten book, yet it was

produced and sold in large numbers. On YouTube, you have no body, and your audio-visual image can be copied and replayed endlessly. On the internet, the sender is also what is sent. You are both the message and the product, and the effect is depersonalization. When you have no body, you have no personality. You can only choose from ready-made identities. Your freedom is reduced to being like everyone else in your ideological tribe. There is no person, because a person is a sensory being. Feelings, memories, and attachment to place are replaced by instantaneous communication online. At the speed of light, you exist everywhere as a digital citizen of the world. Identity is shaped entirely by the environment, so digital natives have no private identity. Without a body, they no longer obey natural laws. They become supernatural transhumans. What, then, is the language of these posthumans? Before, a man stood by his word. In speech, figure and ground were united. Then writing appeared, and words became messages. Since the emergence of the phonetic alphabet, letters have had no physical ground and no inherent meaning. The alphabet translates sound into sight. The ground is removed, and figures are connected artificially. The result is the strange logic of the Euclidean world. It develops the rational side of the brain associated with measurement and IQ tests, the quantifying and systematizing side. Creative individuals with strong intuition who do not fit the system are labeled backward. The phonetic alphabet was created by the Phoenicians for trade and commercial communication. Written culture displaced mythology, and writing became the language of money. Previously, stories about the gods were told personally. There was a human connection linking events and storytellers across generations. Later, myths were fixed in the Bible. Anyone could read them and write new stories. Writing and printing weakened storytelling but made philosophy accessible. This is how the Platonic dialogue emerged. It is logical, teachable, and unambiguous, unlike mythology. Yet it is a double-edged weapon. In the end, Gorgias always triumphs over Socrates. Even in matters of health, the orator persuades the ignorant crowd more effectively than the doctor. Socrates observes that one need not know the truth of things but only discover a method of persuasion that makes one appear knowledgeable to those who do not know. Gorgias agrees that it is a great convenience to rival professionals by mastering this single art while neglecting all others. Gorgias is a master of abstract logic. In mathematical argument and Euclidean reasoning, only the result matters. One must convince the ignorant

crowd and move it to action. There is no ground, only figure. No connection between words and events. No man bound by his word. Humanity becomes unnecessary. The self is under siege. There is no aesthetics and no poetry, only data. Plato himself is a double agent working for Gorgias. Socrates warns of the dangers of writing, yet Plato rejects education of the ear. He opposes Homer and would oppose McLuhan. There are no longer performers, only logicians. They need not remember exact words. They follow paths of logic. They read their texts or rely on teleprompters. The written world is visual and interconnected. Sight reigns supreme. Visual space is stable, homogeneous, continuous, logical, and uniform. Today, schools appear obsolete because knowledge is visual. Students can use YouTube to learn the entire curriculum. Media are extensions of our senses. There is no need to enter the jungle. The hunter-gatherer once studied the environment with all senses. The acoustic sphere has no center, margin, or focus. In nature, matter is not visualizable. There are no connections, only intervals and resonance. Particles move at the speed of light. Matter cannot be seen, only felt. Space is tactile; only effects are perceived. This is the pre-Socratic world without visual metaphors. After Plato, all ideas became visual. Today, however, the oral man returns. This marks the end of history, but only of written history. McLuhan predicts a deep nostalgia for times of bodies and personal identities. The electric man has no body and no morals. He obeys only supernatural laws. There are no goals or objectives in the electronic world. Truth becomes a fantasy at the speed of light. We already exist where we want to be. Life accelerates endlessly. Jobs turn into role-playing. A role is a performance and requires an audience. Status anxiety becomes the dominant emotion. Pretending to be important gives meaning to human activity. The artist is never truly working; all children know this. It is play. A test of sanity. People ask whether one is truly mad or merely playing. If one plays, one is considered normal. You cannot wake a man who pretends to sleep, and you cannot free a man who pretends to be free. Playing is a sign of sanity. Madness begins when play stops. Those who refuse to play the social game are labeled mad, yet excessive seriousness is also a form of insanity. The true believer is truly mad. One must pretend to be normal, using the rules of an insane society to one's advantage. If pretending ceases, madness follows. One cannot tell the truth in a land of lies. You are the truth, and people cannot endure it. That is why jokes are necessary for survival. They signal normality. The hidden ground of every joke

is grievance. When grievance becomes overwhelming, humor disappears. Humor is therapy for madness and confronts painful experience directly.

Society and the free individual are irreconcilable

Somerset Maugham writes about souls chained in the shackles of literature—stories that instil only guilt and fear, with no catharsis. One must stop believing in stories in order to rid oneself of this heavy burden. This is the purpose of literary purification. There is no point in reading ten thick volumes in a library only to discover what one must do in order to live like everyone else. Why would anyone need such guidelines? Ignorance absolves us of all responsibility. Just live like others and be blessed. If others are temporarily insane, one can simply pretend for a while. Here is a practical rule of thumb for living. Follow your inclinations, without forgetting that at every corner someone more powerful may make a remark. Just say 'I'm sorry, it won't happen again,' and leave as quickly as possible. Then you are free to do it again. Never argue with people in power, and never speak with people without power. Peers only want agreement. The greatest capital of man is complete freedom of thought. It costs nothing, yet it is extremely useful. The rights of the individual do not exist. They are only temporary privileges. You receive them only if you publicly agree with blatant lies and all kinds of elevated idiocy. Everything is personal—ideas and actions are not necessarily connected. Sometimes admiration for one's own idea is so great that it protects a person from the temptation to act upon it. There must be some benefit for you. Do not act in the name of the common good. Every philosophy is tied to the personal character of the philosopher. His ideas are his destiny and his conclusions about the meaning of life. If certain ideas become popular among millions, this is merely imitation. Blindly following the ideas of others will not help you govern yourself. You only hope to appear smarter in front of others. Knowing yourself is not the goal of wisdom; management of the self—and of others—is. Man is a being in constant change and motion. If you do not manage this vibration yourself, someone else will. In philosophy, as in post-history, it is every man for himself. There is not enough truth for everyone. If there were, it would mean slavery of thought. Common truth

implies a community of unfree people—people whose thoughts are in chains. Specific individuals have created sophisticated systems of thought control. Over time, these systems function only through inertia. Fewer and fewer new people with new ideas enter them. A period of decline follows. There are three ways to control thought, three powerful weapons against the free person: law, society, and conscience. The first two can be dealt with through trickery and pretense. Conscience, however, is a traitor to the human soul, says Maugham. It is meant to serve us, but instead it serves external forces. It defends the position of society. The individual is obliged to sacrifice his good, otherwise he must live with guilt. Society and the free individual are irreconcilable. What, then, is to be done? How can one break the shackles of thought? How does one rid oneself of eternal guilt? One way is a life of pretense. As stated earlier, you cannot enslave a man who pretends to be a slave. You occupy a low position of humility, stoicism, and cynicism. This path is not available to everyone. The second way is constant striving for power. The only absolute solution to slavery is power over others. A person is maximally free only when he rules those around him. Power is not perceived as evil but as the ultimate good. A free man cannot do evil. His power over others becomes the sole measure of his morality. He has the power to control his own conscience and to instil guilt in others. Such a person feels no guilt when violating the laws of the state. If punished, he does not become angry and holds no grudge. He understands that power always stands on the side of society. The first condition for a tolerable life is recognising the inevitable selfishness of men. What comes next? Compliance. Society demands self-denial in the name of common values. Most often, this means sacrificing one's desires for those of others. Eventually, everyone understands this cheap game. The momentum of grand ideas ends, and society collapses from within. Such sacrifice is possible only within a tribe of no more than one hundred and fifty people. That is why every great failed society is overtaken by clans and tribes. Only there does the temporary sacrifice bargain make sense. Each person works for the common cause in the name of deeply personal desires. Understanding this makes it possible to love people under all conditions. One should not expect self-denial from individuals in a large society governed by an invented ideology. Who, then, is this new type of man? What does the man without qualities do? In this man, writes Robert Musil, the sense of reality is stronger than the sense of possibility. Of all the false realities we believe we

understand, the only remaining reality is the opportunity for action. The man without qualities acts. He is in constant motion, not only spatially but emotionally and ethically. His value system shifts according to his interests. Morality becomes merely a tool for more effective action. Only what can be done now is real. This does not mean it is the only option. Choosing between two possibilities always means losing a third. One can never do everything one desires. One remains idle, longing for opportunities never realised. A man without qualities means qualities without a man. A man without purpose. Action without responsibility. Man disappears along with his body and senses, leaving only thought and freedom. Only purposeful action gives life meaning. The sense of possibility is the ability to think of everything that could be, without assigning greater importance to what exists than to what does not. Unrealised ideas are the most important. Thinking about them allows man to transcend his own finitude. They provide a sense of infinity and limitlessness—a conscious incompleteness, a form of utopianism. Something must always be left unfinished for the future. Planned obsolescence, built-in errors, unresolved problems. The principle of incompleteness is the foundation of limitless thought. Freedom without temporal or spatial boundaries. Without goals and deadlines. No need for good or evil. Complete freedom of thought. Breathing freely is possible only under the most rotten political regime—and it is appreciated only after one has fought for its downfall.

The dream of global governance

Is global governance possible? It turns out that Skinner is more important than Freud. All politics are local. Behavioural engineering is the realised utopia of Brave New World. Physical reactions are signs of internal action. Not instincts and reflexes, but the modelling of behaviour. A reward system turns people into pigeons. Operant conditioning can predict personality. There are no morals and no free choice. Only the environment is real. Behaviour is trained through reward and fear. Habits determine character, and character determines destiny. Society is a game composed of rewards and punishments. Science is also a game; points are accumulated in academia. In the economy, there is a credit rating. Behaviour is

regulated according to the points on offer. Even social relationships depend on likes and comments on social media. Driving a car is no longer moving from point A to point B but a race against traffic. All life is governed by the rules of a game. Man no longer lives in nature but in an amusement park. Westworld. This gaming environment requires constant care and maintenance. That is why solar panels and wind turbines are built instead of planting trees. Trees do not require maintenance. Nature is a game spoiler because it is self-sufficient. If one wants to do something good for the abstract entity called 'the planet', it is much easier to plant a vast forest. But this is not a business model. Nature sustains itself, and no maintenance fee can be charged. A game can exist only if an artificial need or shortage is created. Scarcity is a fundamental principle of human existence. When there is no shortage, man desperately searches for something scarce. In a game system, someone is always testing you. Finding rare Easter eggs brings higher social status and prestige. Just like in school, life unfolds under constant fear and tension. Teachers never leave children alone. The aim is to recreate this childlike condition in adults and keep them in Skinner boxes disguised as games. Whether professor or student, everyone is subject to penalties for behaviour. One wrong word and position and status may be lost. The Metaverse is an operant conditioning chamber. A vast box for living in the form of play. What is good or bad is determined inside the box. Everything appears safe, and after all, it is only a game. A post-historical park for reliving historical emotions. Games are meta-moral. Morality has always been a social tool, born from the need for connection and tradition. Instead, we receive game rules. In a world without morality, man becomes an animal again. There is no divine origin anymore. No free dreams, only manufactured illusions. If no one consciously controls a person's behaviour, it is controlled by the environment in which he exists. Place people in a large box, like in The Truman Show, and they can be easily managed. Civilization itself is such a box. A controlled environment separated from nature by man-made synthetic rules. Yet the ruling law of this closed box remains entropy. Sooner or later, every closed social system collapses into chaos. This is demonstrated in The Mouse 'Utopia' Experiment, Universe 25. Behavioural sink. Unlimited resources and total protection of privileges lead to complete social collapse and spiritual death. Play becomes life, and life becomes play. This generates a longing for a return to nature, just like John the Savage. A return to the prehistoric world as a rule-free

environment and man's true home. Only in the jungle can one be truly free from doubts about controlled decisions, unconscious choices, unprovoked errors, and automatically accepted commands. If conditioning no longer works, how can people be prevented from fleeing into the wild? Instead of conditioning, prompting can be used. It is a subtler form of behavioural control. Of course, it is all for the good of individuals who require parental guidance. Nudge theory proposes adaptive designs of decision manipulation, or choice architecture, as ways to influence behaviour and decision-making in individuals and groups. This marks the triumphant return of paternalism and the first step on the long road toward behavioural government. What is prompting? Prompt means readiness, a hint, suggested information, an act of prompting, or a message requiring or assisting a response. Prompting means to incite, bring forth, coach, or guide someone toward a particular action. The only objective is activity that benefits the prompter. In theatre and opera, a prompter is hidden from the audience and reminds actors of forgotten lines. There is always a script that must be followed. In television, people can no longer be trusted to perform this intellectual nudging, so a device was invented. The teleprompter, also known as an autocue, is a display that presents electronic text to prompt speech. The first teleprompter was used in shows such as I Love Lucy to save time and reduce production costs. Soon, teleprompting became standard in television news and, more importantly, in television politics. This marked the beginning of a major communication breakdown. Mechanically, teleprompting functions like Pepper's ghost illusion from classical theatre: an image visible from one angle but not another. The television speaker looks through lenses and screens directly into the eyes of the audience. He no longer appears to be reading, and his words become more convincing. Words no longer sound; they appear as images. The era of radio is over. The speaker looks at us just as the Jewish barber does in The Great Dictator. It seems that Charlie Chaplin anticipated modern television politics. What is said or promised no longer matters; what matters is looking people in the eye and displaying emotion. This teleprompted form of mass communication creates a new type of television society. There are no values and no a priori facts. Society becomes an abstraction; only subjectivity remains. There is no need for parties, religions, or nations. Only the individual has a purpose. Man has intention but no meaning. He simply acts. Praxis becomes movement within an environment. This also implies

emotional freedom, mobility, and fluidity. Action drives the economy regardless of legality, honesty, or morality. A new form of holistic economic thinking emerges, without higher goals or grand ideas, focused instead on the specific activity of a specific individual. Everyone must become and behave like children, because children are easily predictable. Children struggle to organise long-term plans and can be motivated through suggested scenarios. This technology eliminates human values and traditional morality. External incentives replace internal and shared value systems. This is radical materialism. The aim is to eliminate what makes man a social animal. As Arthur Jensen put it: 'There must be no nations, no peoples, no Third Worlds, and no West. There is only one holistic system of systems, one vast and immense, interwoven, interacting, multivariate, multinational system of currency that determines the totality of life on this planet. That is the natural order of things today. That is the atomic and subatomic and galactic structure of things today.'

CONCLUSION:

Europe, The Imperfect Garden

A monstrous lie roams Europe: that the word 'Europe' comes from the name of a Phoenician princess from Lebanon, abducted to the island of Crete by Zeus in the form of a bull. Who would name an entire continent after a raped girl? Countless paintings, stories, tapestries, and sculptures have been inspired by this absurd tale. The most respected media and encyclopedias repeat it in detail. Europe, however, is a late Roman province within the Thracian diocese. Provincia Europae was formed by the Roman emperor Diocletian in 314 AD. Évros (Έβρος, Hebros) was the ancient Greek name of the Maritsa River (Μαρίτσα). Today, the Evros regional unit in Greece lies near the delta of the Hebrus river. Ancient Greek sailors called the two sides of the Dardanelles 'Europe' and 'Asia'. Evropos (Ευρωπός) is a village in the Kilkis regional unit of Greece. It is the homeland of Seleucus I Nicator, one of the successors of Alexander the Great, and the founder of the frontier city Dura-Europos (Δοῦρα Εὐρωπός) near the Euphrates, in present-day Syria. The point is simple: the

continent of Europe is not named after a myth about Princess Europa. Who invented this lie remains a mystery. Even more mysterious is why it is still taught in schoolbooks and encyclopedias. Europe is, above all, the homeland of humanism. A precious garden that must be cultivated. Incidentally, if Candide had a farm near Istanbul, it would have been in Provincia Europae. Europe is Voltaire's garden. The question is how we cultivate it. Gardening is not easy work. Tzvetan Todorov is one of these European 'gardeners'. In his book Le Jardin Imparfait, the imperfect garden is a space where work never ends. Like humanism itself, it requires constant care. Humanism is not a science but a dilemma. It offers a wager instead of dogma. Are people free to choose good or evil? The word humanism was first articulated by Giovanni Pico della Mirandola. Man occupies a special place in the world. He is not fixed within a rigid hierarchy. God has granted him free will, and he must choose. Human dignity depends on this choice. One may rise to the angels or fall to the level of beasts. What do people choose? God is no longer present and owes us nothing. But if there is no God, is there still a neighbour? Can people live as brothers without God? Modern individuals are separated and alienated. Ideological battles rage between four families: conservatives, scientists, individualists, and humanists. Which ideology can unite them in an ideal future state? The banal future of Europe is a slow return to its paternalistic origins, limiting democratic governance through non-majoritarian institutions. History begins with the first battle, the creation of the first master and the first slave. Every history starts with a struggle for power. There is always a status quo and a character who seeks to change it in his favour. The cultural hero fights for more freedom for himself, which means more power over others. He struggles to become a master. History ends when the distinction between master and slave disappears. Today, Europe has stopped producing culture and has become the world's largest post-historical museum. As Arthur Jensen puts it: 'A perfect world… in which there's no war or famine, oppression or brutality. One vast and ecumenical holding company. All necessities provided, all anxieties tranquilised, all boredom amused.' What happens after the end of history? A synthesis between master and slave emerges. The integral citizen of the universal homogeneous state is both slave and master at once. This is a new global system of power beyond the scale of the nation-state. Power is destined to become global. The convergence of liberal democracy and socialism gives birth to the future. The first paradox

of Legiathan is that absolute freedom for one requires power over others. Freedom exists only through the lack of freedom of others. Some are freer than others. The second paradox is that liberalism inevitably leads to the concentration of power and ultimately to global power, which presents itself as planetary freedom. Liberalism allows absolutely free individuals to accumulate absolute power. This power is not formally state-owned, yet it commands entire states. The final tendency of global liberalism is the governance of planet Earth. Only then will conflicts with non-liberal states and organisations end. Until that moment, liberalism wages irreconcilable wars. There are three monsters. Leviathan is the state of reason, the monster of the state, a giant constructed from millions of obedient citizens. The consent of the governed is its power. Behemoth is the state of nature, the monster of civil war, the return to the war of all against all. Legiathan is the state of fiction, the monster of men. It is the synthesis of Leviathan and Behemoth. Leviathan represents statism, nationalism, and socialism. Behemoth represents jungle-style liberal capitalism. Legiathan represents global techno-feudalism or neo-legalism. Legiathan is the summum bonum of humanity and the end of the eternal cycle of binary oppositions: culture versus nature, peace versus war, reason versus emotion, life versus death. Legiathan is fictional and exists only in language. Even if it exists, almost nothing can be known about it. Even if something can be known, it cannot be communicated. Even if it is communicated, it cannot be understood. Even if it is finally understood, that understanding leads only to silence. There is nothing more to say about Legiathan. One question remains: is it possible for people to correct mistakes from above? That is not given to us to know. We end with optimism about the future, but not necessarily with joy, as Kenneth Clark says. Yet Europeans must continue to cultivate their imperfect garden. Notre jardin imparfait. The cemetery of Europe…

---------- The End*----------

*(*Nothing in this book is true. It's truthiness.)*

Addendum: ULTIMA RATIO REGUM MANIFESTO

LEGIATHAN

ULTIMA RATIO REGUM MANIFESTO
(*an open text organized by powerful abstractions and constantly rewritten in the style of creative non-fiction*)

Masses of people cannot live only with tales by the fire. To rule themselves, they need an organised ideology — a form of civilian software. Myths of monsters always come first. A storyteller rises around the fire. The monster of power is born. This is the beginning of the thinking man. His first thought is to lie to the others. So he invents language. And tells stories. Ideologies, laws, and scientific thinking appear. Science is always about power. The ruling ideas are the ideas of the ruling class. One follows the other. The class that is the ruling material force of society is, at the same time, its ruling intellectual force. Ideology is control over mental production. Culture is intellectual slavery. There is no science in general — it is all storytelling. All ideas creep through the characters in a story. Then a character becomes a symbolic leader of a cult. An ideology is born. An entire empire is built on it. Science strengthens it. The idea is not important; it is only a slogan. Power is important. Power is the opposite of freedom. It is anti-freedom.

Freedom is movement. Slavery is forced inaction. But what about freedom of thought? It is accessible to everyone. Man is doomed to be free in his thoughts. Yet intellectual travel is not available to the masses. Mental movement is for the masters — those who have power over others. Freedom of thought is power. Slavery is mental idleness. The monster of power is the monster of society. It is us. The conflict between society and the conscious person is eternal. The only solution is an invented law that gives you power over others. It is a compromise in the name of freedom.

The neo-legalist does not feel guilty when he breaks the law. The power of his thought is the measure of his morality. If society punishes him, there is no malice in him. He knows that power is on the side of the many and respects that. This is the highest role assigned to the wise man. The law of power is fulfilled when you describe it in words. Only the written word can tame the monster of Legiathan — the third monster after Behemoth and Leviathan. That was Hobbes' mistake. There is something scarier than the primitive state of man: the final state of man. The last man of Nietzsche, Hegel, Kojève, and Fukuyama. The greatest monster is society. What is Legiathan? The answer is in the 16th dogma of Legiathan, the Manifesto of Neo-legalism:

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1. ULTIMA RATIO REGUM, 1st dogma of Neo-Legalism

(Title: Ultima Ratio Regum Subtitle: Language is the final weapon)

Legiathan is a book about the law of power — the power of language.
A book for everyone, for no one, and for a few.
For those unafraid of the truth about themselves.

Legiathan's truth is contained in every person.
When he lies, a man speaks the language of Legiathan.
This is not a book to read, but a book to write.
Legiathan is an open text that anyone may change,
but no one may sign.

Every new order becomes more obscure.
Every head of Legiathan loses its meaning,
because it has yet to be found.
That is why Legiathan always speaks the truth —
because the biggest lie is the name.

Legiathan has no author and therefore is not a book.
Language is not designed to tell the truth;
language is designed to command.
For Legiathan, words are always an expression of violence,
and language is a space of power.
Only when a person has the right to lie
does he understand the power of language.

Legiathan has no beginning, middle, or end.
It is the thread that connects everything else.
Legiathan expresses the universal power
that turns eternal energy into words and words into actions.
Legiathan is a manifesto of neo-legalism that seeks and finds
the law of power everywhere and in everything.
Ultima Ratio Regum is the eternal law.

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2. LOCUS STANDI, 2nd dogma of Neo-Legalism

(Title: Power Has a Face Subtitle: Media do not)

Legiathan's space is human connection.
The media are mediators of the language of power.
Every message is a command; every medium is a form of power.
Legiathan needs no legitimacy because he is not
on the side of the law. He is always faithful,
because he is always on the side of power. Legiathan is constant.

The media create illusions — connections and pseudo-spaces
where only imitation of power exists. Abstract power is a facade.
True power is local. The power of language is direct.

Legiathan is the language of the father. His words live after his death.
The power of the father is human.

The media separated man from power
and isolated him in the loneliness of a pseudo-world.
The power of the mediator is power without face or eyes.
This power is not human.

Man lives through power, and his freedom exists only in its recognition.
Freedom ends when the names of the gods are spoken.
The name is the highest form of power.
The father's name is worn as a title.
Human space is divided into territories of fathers' names.
The media leap over this network and create illusions of freedom
in a virtual world — a space of automated emptiness,
a world without fathers.

Power has eyes, not cameras.
The great father is a necessary fabrication.
The great brothers rule their territories instead.
Power means intimacy. This is what Locus Standi returns.

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3. COMMUNICATIO IDIOMATUM, 3rd dogma of Neo-Legalism

(Title: Communication Weakens Power Subtitle: Writing is an escape from responsibility)

Real power is created through direct human contact.
Communication produces pseudo-fullness.
Writing is the child of blind automatism.
The text is an escape from responsibility.

All communication technology weakens direct power —
a pseudoplast without human intimacy.
True domination requires closeness and responsibility.
True power is the power of the father.
Pseudopower is the power of the general,
who wants soldiers to die for medals.

War is always a product of propaganda.
When peace prevails at the centre of civilisation,
the periphery burns. Universal peace is impossible
before the coming of Legiathan.
Only temporary local peace is possible.

Children are born and raised in a world of total domination.
Parents hold the power of language. They explain everything.
As children, the world is magic.
Language labels it and robs us of reality.
Reality is what lies beyond words.

Power is based on the unknown.
Communication is the magic of approaching the unknown.
Only direct contact disperses Legiathan's energy.
Every medium slows the inevitable entropy
through the illusion of order.

The causality of writing is only a temporary distraction.
The source of all knowledge is acceptance of the unknown.
Communicatio idiomatum.

4. PATRIA POTESTAS, 4th dogma of Neo-Legalism

(Title: Truth Belongs to Power Subtitle: Ruling words create reality)

Why is there a king, a god, a father?
Because power creates identity.
There is no self without a system of power.
Every image of oneself is born of something greater.
Energy gives birth and protects until the child is strong enough.

The father is important because the son must replace him.
The son becomes free only by inheriting the father's name.
Legiathan is the chain stretched between master and slave.

History begins and ends in conflict.
War is constant. Only the father can stop the war.
War is the mother of all things and the preservation of power.
Its alternation with peace creates islands of harmony.

People are truly happy only when they have a master.
They find meaning in seeking power and restoring it.

There is nothing worse than power without a face.
It is worse than no power at all.
The media create false leaders — circuit breakers.
False leaders burn under high voltage.
False power has coat of arms, flag, epaulette.
It speaks in the name of ideology.

Legiathan speaks for himself.
True power is always close and real.
The father's word is accusation.

The father's power is symbolic —
the embodiment of Legiathan.

Public authority is always Patria Potestas.

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5. VERITAS VIRTUTIS, 5th dogma of Neo-Legalism

(Title: Truth Belongs to Power Subtitle: Ruling words create reality)

There is a thread that connects everything —
the eternal law of Legiathan.

Three principles rule neo-legalism:
Power — respect for authoritarian order as human entropy.
Truth — the pursuit of one's truth as part of the truth of power.
Comprehensiveness — unity of all human action.

Legiathan's principle cycles between nature's uncontrollable force
and language's ordering power.
Man created gods to name disasters.
Language creates order.

True danger is power without face — automatic masks.
True power is human. It has a face.
It needs no proof.

The father's words are true even when they lie.
Ruling words are the rulers' truth.

Control over truth is the highest authority.
Quid est veritas? Veritas virtutis.

6. VERO INTERVERTO, 6th dogma of Neo-Legalism

(Title: Language Exists to Lie Subtitle: Order is human-made)

Language exists for deception.
The great lie is that nature contains order.
Order is human-made, sustained only by human will.

Language replaces violence.
He who knows Legiathan needs neither violence nor words.

Words take away the freedom to create value.
Freedom exists only in choosing when to rule
and when to obey.

People are born liars.
Intelligence is rooted in deception.
Lying avoids conflict with nature
and creates pseudo-worlds.
It gives power over man.

True power does not need lies.
Lying has meaning only between people.

Legiathan is in every person.
The truth about power frees the individual
from the doomed belief in conspiracies.

Lying binds people to stories.
Truth is acceptance of mortality.
Truth is violence. Truth is obedience.

When nothing is true or false,
nothing good or bad,
Legiathan remains.

Vero Interverto.

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7. LIBER POPULUS, 7th dogma of Neo-Legalism

(Title: Democracy Needs Slavery Subtitle: The larger the system, the less free the citizen)

Democracy has never existed without slavery.
Power decides who speaks, where, and about what.
The larger the democracy, the less freedom its citizens have.

Rhetoric helps the aristocracy recover its lost power
without risking life for honour.
But words cannot replace honour.
Democratic laws kill direct power
and create blind automatism.

Political reality is a struggle between opposites:
anarchy and monarchism — postmodern neo-feudalism.
Power decentralises into small kingdoms, always in conflict.
This slows deadly centralisation
and keeps power human and direct.

Ideologies of nation-states are Legiathan's enemies.
They build super-bureaucracies and false power.

Neo-legalism creates new unions of small communities
where power is direct and personal.

Legiathan returns power to the strongest.
The rule of the great brothers.
Liber Populus.

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8. ARGENTUM SORDIDUM, 8th dogma of Neo-Legalism

(Title: Why Money Is Dirty Subtitle: Wealth without face is false power)

Money is dangerous because it creates pseudo-power.
Property must be tied to community.
Money must circulate.

Neo-legalism demands transparency of income
and direct responsibility of those with power.
Where hierarchy is vague, bribery lubricates the system.
Corruption is the symptom of a missing community.

Money gives a voice without a face.
Wealth needs a place — and responsibility to that place.

Global wealth seeks universal dominance.
Local wealth needs no disguise.
Inheritance of property is inheritance of power.

Money is a medium — a false promise.
Power without people behind it.
Faces appear on banknotes
because you no longer need to look at real people
when you possess money.

Money is dirty when it becomes an end in itself
because it turns humans into tools.

Argentum Sordidum.

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9. DOCTRINA LEGALIS, 9th dogma of Neo-Legalism

(Title: Leaders Are Not Trained Subtitle: Education selects, it does not create)

Education is a race — a search for leaders.
Leaders are born, not trained.

Their power is regulated by other leaders
and by those for whom they bear responsibility.

Over-concentration of power creates resistance.
Such concentration is necessary, inevitable.
It is called Legiathan.

The wise accept it.
When faced with great injustice,
they help it pass quickly instead of resisting blindly.
Power flows like a river — it does not fight,
yet it wins.

Centralised power cannot be defeated,
but it can be slowed by preserving local centres of force.
Only local power restores order after revolution.

Civilisation is only a temporary response
to human questions.
Power unites into one.

Man resists and loses.
Global power is the end of the future.

Then the cycle begins again.

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10. CIVITAS LEGALIS, 10th dogma of Neo-Legalism

(Title: Languages Exist to Build and Destroy Empires Subtitle: Babel was a weapon, not a curse)

Centralised power is created through language.
Nations, races, cultures, planets — illusions.
Only languages exist, each expressing a group's interests.

Destroying languages destroys the natural power system.
Centralised power speaks only one language —
the language of bureaucracy.

The myth of Babel is reversed:
Enki gave humanity languages to resist domination.
To dissent. To tell stories freely.
To rebel even against the gods.

Central power builds new Babels —
tombs of living dead.
Leviathan is the state-machine monster.
Legiathan is universal life-principle,
before, beyond, and above the state.

Legiathan is the monster in man that always returns.
His destiny is to grow.

The state exists only to expand.
Civitas Legalis is the right of states to conquer.

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11. REBELLIO NECESSE, 11th dogma of Neo-Legalism

(Title: War Is Always Linguistic Subtitle: No mother sends sons to die without persuasion)

Legiathan does not need violence.
His goal is Harmony — however brief.

Power is aesthetic. Beauty is power.
Protests merely demonstrate strength
until the stronger side prevails.

Violence and conflict create short periods of harmony.
The more equal the distribution of power,
the longer the harmony lasts.

In nature, there is no large-scale organised violence.
War is the child of centralised power.
It is impossible without propaganda.

Language creates war.
No mother sends sons to die
without orchestrated persuasion.

Violence is constant.
If reduced in one place, it rises in another.
Local violence teaches; global violence destroys.

Wars cease only when Legiathan wins
and the Earth becomes still.

12. LEX LEGIATHAN, 12th dogma of Neo-Legalism

(Title: Studying Power Is the Only Rational Act Subtitle: Legiathan is inevitable)

Neo-legalism studies the fractal hierarchy of power —
mapping structures, identifying leaders and parasites.

Why study it?
Because Legiathan is inevitable.
The wise study him because it is the only sensible act.

Understanding power brings no reward.
Legiathan binds leaders and parasites in equilibrium.
He creates a system of closeness, love, hate, obedience, fear.

The law of power operates even without belief.
Society self-regulates toward Legiathan
whether we know his name or not.

Legiathan is a personal necessity, not a public one.
He does not save the world.
He exposes the lie that the world needs salvation.

There is only the Self
and the relationship of power with everything else.

Lex Legiathan.

13. MORALIS VIRTUS, 13th dogma of Neo-Legalism

(Title: Why Universal Morality Is Impossible Subtitle: Morality follows power)

Enmity between communities is natural.
So is conquest.
Nothing is worse than destroying a community.
Genocide destroys not only people,
but the traditional power system they inhabit.

Only true global power can stop this.
Nations and ideologies are temporary language structures.
Legiathan is universal.

Destroying old power structures creates vacuum —
filled by the automatic machinery of concentrated power.

The most dangerous ideologies preach freedom.
People begin believing in total self-rule.
This belief enables war and genocide.

Neo-legalism ignores moral fantasies.
Morality is created by power;
therefore, universal morality is impossible.

Management has no morality —
only instinct for power.

Moralis Virtus.

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14. HOMO LEGALIS, 14th dogma of Neo-Legalism

(Title: The Free Man Is a Parasite Subtitle: Freedom without limits is illusion)

Neo-legalism comes from “legal” — rules —
and “loyal” — fidelity to the pact.

Legiathan means fidelity to one's nature
over the words carved into stone.

Homo Legalis is aware of his dependence on power.
His opposite is the "free man" —
a parasite flattering democratic illusions.

Homo Legalis does not love power;
he respects it.
The truth about power is the greatest human strength.
Truth breeds hatred; flattery breeds obedience.

Truth creates identity.
Homo liberalis is happy; Homo legalis is free.
Happiness is a parasite's reward.

The goal of neo-legalism is fullness of reason, not happiness.
Freedom of thought leads to obedience to universal power,
not to personal illusion.

Renouncing happiness frees Homo Legalis —
he knows freedom's limits.

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15. AMOR FATI, 15th dogma of Neo-Legalism

(Title: Freedom Is Discovering Limits
Subtitle: Love Your Destiny)

Neo-legalism loves destiny
because destiny leads to Legiathan.

Becoming what you are is harmony.
Chaos within is necessary for the path.
Legiathan does not need man;
man is one of his appearances.

Freedom is an illusion.
Every human act seeks power
or seeks a master.

The king is still king when naked.
His stupidity tests obedience.
Power always tests its limits.

Liberalism began not in the Bastille
but in feudal castles —
privileges taken from kings.

Freedom is the greatest lie.

Neo-legalism is raciovitalism —
mind drawn from life.
Freedom is discovering limits.
Non-freedom is true knowledge.

Legiathan is reborn in the clash
of three generations — the old, the mature, the young.
When this cycle breaks, crisis emerges —
and weak souls are born.

Amor fati.

16. IMPERIUM GLOBAL, 16th dogma of Neo-Legalism

(Title: The State of States Subtitle: Imperium Global)

Power is more primal than survival.
People fight power when it loses its face.
A king is killed not because he is king,
but because he ceases to fulfil his purpose.

Legiathan's wisdom is everywhere.
Power over oneself is the highest form.
It gives mastery over time.

The possessor of this power is alone.
He knows the emptiness of the universe.

Self-power creates direction.
Cities are ships searching for a captain.
The captain creates reality.
He does not ask sailors for permission.
His will gives meaning to the journey.

Legiathan's ship is Earth.

History begins and ends in conflict.
If Behemoth is war of all against all,
and Leviathan is the state's power over all,
then Legiathan is the state of states —
the universal global order.

The end of history.
Imperium Global.

Fukuyama's Last Man

Fukuyama's error is declaring liberal democracy
the endpoint of ideological evolution.
As an ideal, it may be the most workable —
yet it produces the "last man":
a spiritually empty, dangerless being
concerned only with comfort and self-preservation.

When slaves are freed, slave morality emerges.
The citizen loses any claim to superiority.
He seeks recognition not as great,
but as safe.
He becomes breastless —
desire and reason without honour.

Such people cannot sustain civilisation.
Without risk, aspiration dies.

The future depends on how strongly
citizens desire superiority over equality.
Fear of becoming "the last people"
may return humanity to primitive, bloody prestige battles.

The West's ideological crisis
is a lack of vision for the distant future.
Global liberal empire will come —
through suffering, war, injustice, climate collapse —
and yet it will come.

Rationalism kills as much as romanticism.
Still, we march forward.
Ideology needs no apology.

Poverty, ghettos, war —
the future grows more grey.
Universities produce uniform humans without breasts.
The state weakens under bureaucratic parasitism.

And still, nothing stops globalisation.

The Dead-End of History

History ends only when the Earth is fully conquered.
Then it moves to the stars.
This moment is near.

Christianity invented universal linear history —
the equality of all before God
and a shared human destiny.
A new idea.

Yet all civilisations believed in cycles.
And still believed in an end.

Progress culminates in the Last Kingdom —
Legiathan.

Progress is ethical:
obedience to rules one imposes on oneself.
Machiavelli secularised this destiny —

politics freed from morality,
consent manufactured through manipulation.

Who decides universal good?
Freedom is not an absolute ideal.
Religions are historical untruths.
Ideologies reflect their age.

Desires are invented.
They cannot be predicted.
They define history more than material needs.

Liberalism is the last ideology,
free of contradictions.
No viable antithesis remains.

The End of Legiathan

(as echoed in Article 28 of the Universal Declaration of Human Rights which was adopted by the UN General Assembly on December 10, 1948. "Everyone is entitled to a social and international order in which the rights and freedoms set forth in this Declaration can be fully realized.")